The Analects

Sayings of Confucius

Translated by
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One of the sons of the emperor Ching was appointed king of Lu in the year B.C. 154, and some time after, wishing to enlarge his palace, he proceeded to pull down the house of the K'ung family, known as that where Confucius himself had lived.

While doing so, there were found in the wall copies of the Shu-ching, the Ch'un Ch'iu, the Hsiao-ching, and the Lun Yu or Analects, which had been deposited there, when the edict for the burning of the Books was issued. They were all written, however, in the most ancient form of the Chinese character, which had fallen into disuse, and the king returned them to the K'ung family, the head of which, K'ung An-kwo, gave himself to the study of them, and finally, in obedience to an imperial order, published a Work called "The Lun Yu, with Explanations of the Characters, and Exhibition of the Meaning.'

-from Legge's Prolegomenon.

Lunyu is considered by scholars to be the most reliable source of the doctrine of the ancient sage Confucius (551-479 BC) and is usually the first Confucian text studied in schools. It covers almost all the basic ethical concepts of Confucius—e.g., ren ("benevolence"), junzi ("the superior man"), tian ("heaven"), zhongyong ("doctrine of the mean"), li ("proper conduct"), and zhengming ("adjustment to names"). The last inculcates the notion that all phases of a person's conduct should correspond to the true significance of "names"—e.g., marriage should be true marriage, not concubinage.

Among many direct quotations attributed to Confucius is one explaining filial piety (xiao). If xiao means nothing more than providing for parents, said Confucius, even dogs and horses do that; xiao does not exist without genuine respect for parents. Lunyu also contains homely glimpses of

Confucius as recorded by his disciples.

- *Lunyu, Encyclopædia Britannica.*

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FROM THE COVER

The Analects are a collection of Confucius's sayings brought together by his pupils shortly after his death in 497 BC. Together they express a philosophy, or a moral code, by which Confucius, one of the most humane thinkers of all time, believed everyone should live. Upholding the ideals of wisdom, self-knowledge, courage and love of one's fellow man, he argued that the pursuit of virtue should be every individual's supreme goal. And, while following the Way, or the truth, might not result in immediate or material gain, Confucius showed that it could nevertheless bring its own powerful and lasting spiritual rewards.

INSIDE COVER

CONFUCIUS (551-479 BC), though of noble descent, was born in rather humble circumstances in the state of

Lu in modern Shantung, at a time when imperial rule was breaking down. He was a great admirer of the Duke of Chou and looked upon himself as a transmitter of early Chou culture, rather than as an innovator. He taught a moral philosophy with man as the centrepiece. In order to meet his moral responsibility, he believed, a man must think for himself. This belief led Confucius to place as much emphasis on thinking as on learning. The central concept of his philosophy was the ’chun tzu’, an ideal man whose character embodies the virtue of benevolence and whose acts are in accordance with the rites and rightness. For Confucius, as for the whole of the Chinese tradition, politics is only an extension of morals: provided that the ruler is benevolent, the government will naturally work towards the good of the people.

After over ten years spent in travelling through the various states, Confucius, realizing that there was no hope of converting any of the feudal rulers to his way of thinking, returned to Lu where he spent the rest of his life teaching a group of gifted and devoted disciples.

In the Western Han, Confucianism became the orthodox philosophy and retained this position up until the twentieth century.

Inevitably, his teachings became distorted in the course of time. The 'Lun yu', commonly known as the 'Analects', has been as widely read in China throughout the ages as the Bible has been in the West, and is the only reliable record of his teachings.

D. C. LAU read Chinese at the University of Hong Kong and in 1946 he went to Glasgow where he read philosophy. In 1950 he joined the School of Oriental and African Studies in London to teach Chinese philosophy. He was appointed in 1965 to the then newly-created Readership in Chinese Philosophy and in 1970 became Professor of Chinese in the University of London. In 1978 he returned to Hong Kong to take up the Chair of Chinese Language and Literature at the Chinese University of Hong Kong. In 1989, upon his retirement, he was appointed Professor Emeritus and started the monumental task of computerizing the entire body of extant ancient Chinese works. A series of some sixty concordances is scheduled to be completed by 2005.

FORMATTING NOTE

The Legge and Lyall translations differ from the Lau in their division of the chapters.

In the following text:

denotes an additional verse numbering used in the Legge translation

~ denotes a verse numbering passed over in the Legge translation

論語

LUN YU

ANALECTS

1

學而

HSIO R

1:1

The Master said, 'Is it not a pleasure, having learned something, to try it out at due intervals? Is it not a joy to have friends come from afar? Is it not gentlemanly not to take offence when others fail to appreciate your abilities?'

1:2

Yu Tzu* said, 'It is rare for a man whose character is such that he is good as a son and obedient as a young man to have the inclination to transgress against his superiors; it is unheard of for one who has no such inclination to be inclined to start a rebellion. The gentleman devotes his efforts to the roots, for once the roots are established, the Way will grow therefrom. Being good as a son and obedient as a young man is, perhaps, the root of a man's character.'

*Disciple of Confucius.

1:3

The Master said, 'It is rare, indeed, for a man with cunning words and an ingratiating face to be benevolent.'

1:4

Tseng Tzu[*] said, 'Every day I examine myself on three counts. In what I have undertaken on another's behalf, have I failed to do my best? In my dealings with my friends have I failed to be trustworthy in what I say? Have I passed on to others anything that I have not tried out myself?'

[*]Disciple of Confucius.

1:5

The Master said, 'In guiding a state of a thousand chariots, approach your duties with reverence and be trustworthy in what you say; avoid excesses in expenditure and love your fellow men; employ the labor of the common people only in the right seasons.'

1:6

The Master said, 'A young man should be a good son at home and an obedient young man abroad, sparing of speech but trustworthy in what he says, and should love the multitude at large but cultivate the friendship of his fellow men.* If he has any energy to spare from such action,let him devote it to making himself cultivated.'

*For the contrast of jen (fellow men) with chung (multitude) see 17:6, and for a discussion of the word jen see Introduction pp. 14 and 17.

1:7

Tzu-hsia* said, 'I would grant that a man has received instruction who appreciates men of excellence where other men appreciate beautiful women, who exerts himself to the utmost in the service of his parents and offers his person to the service of his lord, and who, in his dealings with his friends, is trustworthy in what he says, even though he may say that he has never been taught.'

*Disciple of Confucius.

1:8

The Master said, ‘A gentleman who lacks gravity does not inspire awe. A gentleman who studies is unlikely to be inflexible.*

‘Make it your guiding principle to do your best for others and to be trustworthy in what you say. Do not accept as friend anyone who is not as good as you.

‘When you make a mistake, do not be afraid of mending your ways.’

*The whole of what follows is found also in 9:25 while the opening sentence is found also in 12:10.

1:9

Tseng Tzu said, ‘Conduct the funeral of your parents with meticulous care and let not sacrifices to your remote ancestors be forgotten, and the virtue of the

common people will incline towards fullness.’

1:10

Tzu-ch’in asked Tzu-kung*, ‘When the Master arrives in a state, he invariably gets to know about its government. Does he seek this information? or is it given him?’

Tzu-kung said, ‘The Master gets it through being cordial, good, respectful, frugal and deferential. The way the Master seeks it is, perhaps, different from the way other men seek it.’

*Disciple of Confucius.

1:11

The Master said, ‘Observe what a man has in mind to do when his father is living, and then observe what he does

when his father is dead. If, for three years, he makes no changes to his father's ways, he can be said to be a good son.'*

*This sentence is found again in 4:20. Cf. also 19:18.

1:12

Yu Tzu said, 'Of the things brought about by the rites, harmony is the most valuable. Of the ways of the Former Kings, this is the most beautiful, and is followed alike in matters great and small, yet this will not always work: to aim always at harmony without regulating it by the rites simply because one knows only about harmony will not, in fact, work.'

1:13

Yu Tzu said, 'To be trustworthy in word is close to being moral in that it enables one's words to be repeated.* To be respectful is to being observant of the rites in

that it enables to stay clear of disgrace and insult. If, in promoting good relationship with relatives by marriage, a man manages not to lose the good will of his own kinsmen, he is worthy of being looked up to as the head of the clan.'[†]

[*]For a discussion of the interpretation of this sentence see D. C. Lau, 'On the expression fu yen', Bulletin of the School of Oriental and African Studies, XXXVI, 2, (1973), pp. 424-33.

[†]The sense of this last sentence is rather obscure. The present translation, though tentative, is based on a comment of Cheng Hsuan's on the word yin in the Chou li (Chou li chu shu, 10.24b).

1:14

The Master said, 'The gentleman seeks neither a full belly nor a comfortable home. He is quick in action but cautious in speech.[*] He goes to men possessed of the Way to have himself put right. Such a man can be described as eager to learn.'

[*]cf. 4:24.

1:15

Tzu-kung said, ‘“Poor without being obsequious, wealthy without being arrogant.” What do you think of this saying?’

The Master said, ‘That will do, but better still “Poor yet delighting in the Way, wealthy yet observant of the rites.”’

Tzu-kung said, ‘The Odes say,

Like bone cut, like horn polished,
Like jade carved, like stone ground.

Is not what you have said a case in point?’

The Master said, ‘Ssu[*], only with a man like you can one discuss the Odes. Tell such a man something and he can see its relevance to what he has not been told.’

[*]Tuan-mu Ssu, Tzu-kung.

1:16

The Master said, 'It is not the failures of others to appreciate your abilities that should trouble you, but rather your failure to appreciate theirs.'

2

為政

WEI CHANG

2:1

The Master said, 'The rule of virtue can be compared to the Pole Star which commands the homage of the multitude of stars without leaving its place.'

2:2

The Master said, 'The Odes are three hundred in number. They can be summed up in one phrase,

Swerving not from the right path.'[*]

[*]This line is from Ode 297 where it describes a team of horses going straight ahead without swerving to left or right.

2:3

The Master said, 'Guide them by edicts, keep them in line with punishments, and the common people will stay out of trouble but will have no sense of shame. Guide them by virtue, keep them in line with the rites, and they will, besides having a sense of shame, reform themselves.'

2:4

The Master said, 'At fifteen I set my heart on learning; at thirty I took my stand; at forty I came to be free from doubts; at fifty I understood the Decree of Heaven; at sixty my ear was attuned;* at seventy I followed my heart's desire without overstepping the line.'

*The expression erh shun is very obscure and the translation is tentative.

2:5

Meng Yi Tzu* asked about being filial. The Master answered, 'Never fail to comply.'

Fan Ch'ih was driving. The Master told him about the interview, saying, 'Meng-sun asked me about being filial. I answered, "Never fail to comply."'

Fan Ch'ih asked, 'What does that mean?'

The Master said, 'When your parents are alive, comply with the rites in serving them; when they die, comply with the rites in

burying them; comply with the rites in sacrificing to them.'

*Meng Yi Tzu (531-481). Father of Meng Wu Po, Meng Yi Tzu succeeded his father, Meng Hsi Tzu in 518. In 517 during the conflict between Duke Chao and the Chi family he allied himself with the latter. When Confucius attempted to demolish the strongholds of the Three Families in 498 it was Meng Yi Tzu who stood out against the plan.

2:6

Meng Wu Po* asked about being filial. The Master said, 'Give your father and mother no other cause for anxiety than illness.'

*The son of Meng Yi Tzu, from the previous verse.

2:7

Tzu-yu* asked about being filial. The Master said, 'Nowadays for a man to be filial means no more than that he is able to provide his parents with food. Even

hounds and horses are, in some way, provided with food. If a man shows no reverence, where is the difference?'

*One of Confucius' younger disciples.

2:8

Tzu-hsia asked about being filial. The Master said, 'What is difficult to manage is the expression on one's face. As for the young taking on the burden when there is work to be done or letting the old enjoy the wine and the food when these are available, that hardly deserves to be called filial.'

2:9

The Master asked, 'I can speak to Hui* all day without his disagreeing with me in any way. Thus he would seem to be stupid. However, when I take a closer look at what he does in private after he has

withdrawn from my presence, I discover that it does, in fact, throw light on what I said. Hui is not stupid after all.'

*Yen Yuan, Confucius' most gifted disciple.

2:10

The Master said, 'Look at the means a man employs, observe the path he takes and examine where he feels at home.* In what way is a man's true character hidden from view? In what way is a man's true character hidden from view?'

*cf. 'The benevolent man feels at home in benevolence.' (4:2)

2:11

The Master said, 'A man is worthy of being a teacher who gets to know what is new by keeping fresh in his mind what he is already familiar with.'

2:12

The Master said, 'The gentleman is no vessel.'*

*i.e, he is no specialist, as every vessel is designed for a specific purpose only.

2:13

Tzu-kung asked about the gentleman. The Master said, 'He puts his words into action before allowing his words to follow his action.'

2:14

The Master said, 'The gentleman enters into associations but not cliques; the small man enters into

cliques but not associations.’

2:15

The Master said, ‘If one learns from others but does not think, one will be bewildered. If, on the other hand, one thinks but does not learn from others, one will be in peril.’

2:16

The Master said, ‘To attack a task from the wrong end can do nothing but harm.’

2:17

The Master said, ‘Yu, shall I tell you what it is to know. To say you know when you know, and to say you do not when you do not, that is knowledge.’

2:18

Tzu-chang[*] was studying with an eye to an official career. The Master said, ‘Use your ears widely but leave out what is doubtful; repeat the rest with caution and you will make few mistakes. Use your eyes widely and leave out what is hazardous; put the rest into practice with caution and you will have few regrets. When in your speech you make few mistakes and in your action you have few regrets, an official career will follow as a matter of course.’

[*]Disciple of Confucius.

2:19

Duke Ai[*] asked, 'What must I do before the common people will look up to me?'

Confucius answered, 'Raise the straight and set them over the crooked[†] and the common people will look up to you. Raise the crooked and set them over the straight and the common people will not look up to you.'

[*]Duke Ai of Lu, native state of Confucius.

[†]cf. 12:22.

2:20

Chi K'ang Tzu[*] asked, 'How can one inculcate in the common people the virtue of reverence, of doing their best and of enthusiasm?'

The Master said, 'Rule over them with dignity and they will be reverent; treat them with kindness and they will do their best; raise the good and instruct those who are backward and they will be imbued with enthusiasm.'

*senior minister in Lu.

2:21

Someone said to Confucius, 'Why do you not take part in govern- ment?'

The Master said, 'The Book of History says, "Oh! Simply by being a good son and friendly to his brothers a man can exert an influence upon government."* In so doing a man is, in fact, taking part in government. How can there be any question of his having actively to "take part in government"?'

*This is from a lost chapter of the Shu ching but has been incorporated in a modified form into the spurious Chun shih chapter. See Shu ching chu shu, 18.10a.

2:22

The Master said, 'I do not see how a man can be acceptable who is untrustworthy in word? When a pin is missing in the yoke-bar of a large cart or in the collar-bar of a small cart, how can the

cart be expected to go?'

2:23

Tzu-chang asked, 'Can ten generations hence be known?'

The Master said, 'The Yin built on the rites of the Hsia. What was added and what was omitted can be known. The Chou built on the rites of the Yin. What was added and what was omitted can be known. Should there be a successor to the Chou, even a hundred generations hence can be known.'

2:24

The Master said, 'To offer sacrifice to the spirit of an ancestor not one's own is obsequious.

'Faced with what is right, to leave it undone shows a lack of courage.'

3

八佾

PA YIH

3:1

Confucius said of the Chi Family*, 'They use eight rows of eight dancers each† to perform in their courtyard. If this can be tolerated, What cannot be tolerated?'

*One of the three noble families of the state of Lu.

†A prerogative of the Emperor.

3:2

The Three Families[*] performed the *yung*[†] when the sacrificial offerings were being cleared away. The Master said,

'In attendance were the great lords,
In solemn dignity was the Emperor.

What application has this to the halls of the Three Families?'

[*]The three noble families of the state of Lu: Meng-sun, Shu-sun and Chi-sun.

[†]Ode 382, from which the couplet quoted comes.

3:3

The Master said, 'What can a man do with the rites who is not benevolent? What can a man do with music who is not benevolent?'

3:4

Lin Fang asked about the basis of the rites. The Master said, 'A noble question indeed! With the rites, it is better to err on the side of frugality than on the side of extravagance; in mourning, it is better to err on the side of grief than on the side of formality.'

3:5

The Master said, 'Barbarian tribes with their rulers are inferior to Chinese states without them.'

3:6

The Chi Family were going to perform the sacrifice to Mount T'ai[1]. The Master said to Jan Ch'iu[2], 'Can you not save the situation?'

'No. I cannot.'

The Master said, 'Alas! Who would have thought that Mount T'ai would suffer in comparison with Lin Fang?'[3]

[1]One of the most revered mountains in China. Not being the lord of the state of Lu, the head of the Chi family was not entitled to perform the sacrifice to Mount T'ai and it would be a violation of the rites for Mount T'ai to accept the sacrifice.

[2]Disciple of Confucius, who was in the service of the Chi family.

[3]see 3:4 above where Lin Fang showed a concern for the basis of the rites.

3:7

Master said, 'There is no contention between gentlemen. The nearest to it is, perhaps, archery. In archery they bow and make way for one another as they go up and on coming down they drink together. Even the way they contend is gentlemanly.'

3:8

Tzu-hsia asked,

'Her entrancing smile dimpling,
Her beautiful eyes glancing,
Patterns of colour upon plain silk. *

What is the meaning of these lines?'

The Master said, 'There is first the plain silk. The colours come afterwards.'

'Does the practice of the rites likewise come afterwards?'

The Master said, 'It is you, Shang, who have thrown light on the text for me. Only with a man like you can one discuss the Odes.'

*The first two lines of this quotation are to be found in Ode 57 but not the third.

3:9

The Master said, 'I am able to discourse on the rites of the Hsia[1], but the state of Ch'i[2] does not furnish sufficient supporting evidence; I am able to discourse on the rites of the Yin[3], but the state of

Sung[4] does not furnish sufficient supporting evidence. This is because there are not enough records and men of erudiction. Otherwise I would be able to support what I say with evidence.'

[1]The Hsia(Xia) Dynasty(ca. 2100 BC-ca. 1600 BC), the first dynasty to be described in the ancient historical records.

[2]A small state in modern Honan where the descendants of the Hsia were enfeoffed. After the overthrow of the two dynasties, the descendants of the Hsia were enfeoffed after it was overthrown.

[3]The Yin(Shang) Dynasty(1600 BC-1046 BC), according to tradition the second Chinese dynasty, after the Hsia.

[4]A state comprising part of Honan and Kiangsu provinces, where the descendants of the Yin were enfeoffed after it was overthrown.

3:10

The Master said, 'I do not wish to witness that part of the ti sacrifice* which follows the opening libation to the impersonator.'†

*An important sacrifice performed by the Emperor, but the privilege of performing it was granted to the Duke of Chou, the founder of the state of Lu.

†The young boy or girl who impersonates the dead ancestor to whom the offerings are made.

3:11

Someone asked about the theory of the ti sacrifice. The Master said, 'It is not something I understand, for whoever understands it will be able to manage the Empire as easily as if he had it here,' pointing to his palm.

3:12

'Sacrifice as if present' is taken to mean 'sacrifice to the gods as if gods were present.'

The Master, however, said, 'Unless I take part in a sacrifice, it is as if I did not sacrifice.'

3:13

Wang-sun Chia said,

Better to be obsequious to the kitchen stove
Than to the south-west corner of the house.[*]

What does that mean?'

The Master said, 'The saying has got it wrong. When you have offended against Heaven, there is nowhere you can turn to in your prayers.'

[*]By 'the south-west corner of the house' which is the place of honour Wang-sun Chia, being a minister of Wei, presumably meant to refer to the lord of Wei and by 'the kitchen stove' to himself.

3:14

The Master said, 'The Chou[*] is resplendent in culture, having before it the example of the two previous dynasties[†]. I am for the Chou.'

[*]The Chou(Zhou) Dynasty(1045 BC to 256 BC) followed the Yin Dynasty.

[†]The Hsia and the Yin.

3:15

When the Master went inside the Grand Temple*, he asked questions about everything. Someone remarked, 'Who said that the son of the man from Tsou† understood the rites? When he went inside the Grand Temple, he asked questions about everything.'

The Master, on hearing of this, said, 'The asking of questions is in itself the correct rite.'

*The temple of the Duke of Chou, the founder of the state of Lu.

†The man from Tsou refers to Confucius' father.

3:16

The Master said,

'In archery the point lies not in piercing the hide, *
For the reason that strength varies from man to man.

This was the way of antiquity.'

*i.e., the bull's eye fixed in the centre of a cloth target.

3:17

Tzu-kung wanted to do away with the sacrificial sheep at the announcement of the new moon. The Master said, 'Ssu, you are loath to part with the price of the sheep, but I am loath to see the disappearance of the rite.'

3:18

The Master said, 'You will be looked upon as obsequious by others if you observe every detail of the rites in serving your lord.'

3:19

Duke Ting[*] asked, ‘How should the ruler employ the services of his subjects? And how should a subject serve his ruler?’

Confucius answered, ‘The ruler should employ the services of his subjects in accordance with the rites. A subject should serve his ruler by doing his best.’

[*] Duke Ting of Lu, predecessor and father of Duke Ai.

3:20

The Master said, ‘In the Kuan chu[*] there is joy without wantonness, and sorrow without self-injury.’

[*] The first ode in the Odes.

3:21

Duke Ai asked Tsai Wo* about the altar to the god of earth. Tsai Wo replied, 'The Hsia used the pine, the Yin used the cedar, and the men of Chou used the chestnut (li), saying that it made the common people tremble (li).'

The Master, on hearing of this reply, commented, 'One does not explain away what is already done, one does not argue against what is already accomplished, and one does not condemn what has already gone by.'

*Disciple of Confucius

3:22

The Master said, 'Kuan Chung* was, indeed, a vessel of small capacity.'

Someone remarked, 'Was Kuan Chung frugal, then?'

'Kuan Chung kept three separate establishments, each complete with its own staff. How can he be called frugal?'

'In that case, did Kuan Chung understand

the rites?'

'Rulers of states erect gate-screens; Kuan Chung erected such a screen as well. The ruler of a state, when entertaining the ruler of another state, has a stand for inverted cups; Kuan Chung had such a stand as well. If even Kuan Chung understood the rites, who does not understand them?'

*When Prince Chiu was killed at the instigation of Duke Huan of Ch'i, of his two close advisors, Shao Hu died but Kuan Chung lived to serve the murderer of his lord and, in the process, became a great statesman. It was due to him that Ch'i became a powerful and rich state and Duke Huan became the first of the leaders of the feudal lords

3:23

The Master talked of music to the Grand Musician of Lu, saying, 'This much can be known about music. It begins with playing in unison. When it gets into full swing, it is harmonious, clear and unbroken. In this way it reaches the conclusion.'

3:24

The border official of Yi* requested an audience, saying, 'I have never been denied an audience by any gentleman who has come to this place.' The followers presented him. When he came out, he said, 'What worry have you, gentlemen, about the loss of office? The Empire has long been without the Way. Heaven is about to use your Master as the wooden tongue for a bell.'†

*A place in Wei, a state in modern Honan.

†To rouse the Empire.

3:25

The Master said of the shao* that it was both perfectly beautiful and perfectly good, and of the wu† that it was perfectly beautiful but not perfectly good.

*The music of Shun who came to the throne through the abdication of Yao.

†The music of King Wu who came to the throne by overthrowing the Yin by military force.

3:26

The Master said, 'What can I find worthy of note in a man who is lacking in tolerance when in high position, in reverence when per- forming the rites and in sorrow when in mourning?'

4

里仁

LE JIN

4:1

The Master said, 'Of neighbourhoods benevolence is the most beautiful. How can the man be considered wise who, when he has the choice, does not settle in benevolence?'

4:2

The Master said, 'One who is not benevolent cannot remain long straitened circumstances, nor can he remain long in easy circum- stances.

'The benevolent man is attracted to benevolence because he feels at home in it. The wise man is attracted to benevolence because he finds it to his advantage.'

4:3

The Master said, 'It is only the benevolent man who is capable of liking or disliking other men.'

4:4

The Master said, 'If a man sets his heart on benevolence, he will be free from evil.'

4:5

The Master said, 'Wealth and high station are what men desire but unless I got them in the right way I would not remain in them. Poverty and low station are what men dislike, but even if I did not get them in the right way I would not try to escape from them.*

'If the gentleman forsakes benevolence, in what way can he make a name for himself? The gentleman never deserts benevolence, not even for as long as it takes to eat a meal. If he hurries and stumbles one may be sure that it is in benevolence that he does so.'

*This sentence is most likely to be corrupt. The negative is probably an interpolation and the sentence should read: 'Poverty and low station are what men dislike, but if I got them in the right way I would not try to escape

from them.'

4:6

The Master said, 'I have never met a man who finds benevolence attractive or a man who finds unbenevolence repulsive. A man who finds benevolence attractive cannot be surpassed. A man who finds unbenevolence* repulsive can, perhaps, be counted as benevolent, for he could not allow what is not benevolent to contaminate his person.

'Is there a man who, for the space of a single day, is able to devote all his strength to benevolence? I have not come across such a man whose strength proves insufficient for the task. There must be such cases of insufficient strength, only I have not come across them.'†

*The word 'unbenevolence' has been coined because the original word has a positive meaning lacking in 'non-benevolence'.

†cf. 6:12.

4:7

The Master said, 'In his errors a man is true to type. Observe the errors and you will know the man.'

4:8

The Master said, 'He has not lived in vain who dies the day he is told about the Way.'

4:9

The Master said, 'There is no point in seeking the views of a Gentleman* who, though he sets his heart on the Way, is ashamed of poor food and poor clothes.'

*For the use of 'Gentleman' and 'gentleman' in the present translation see n. 3 on p. 12.

4:10

The Master said, 'In his dealings with the world the gentleman is not invariably for or against anything. He is on the side of what is moral.'

4:11

The Master said, 'While the gentleman cherishes benign rule, the small man cherishes his native land. While the gentleman cherishes a respect for the law, the small man cherishes generous treatment.'*

*The distinction here between 'the gentleman' and 'the small man' is not, as is often the case, drawn between the ruler and the ruled but within the class of the ruled.

4:12

The Master said, 'If one is guided by profit in one's actions, one will incur much ill will.'

4:13

The Master said, 'If a man is able to govern a state by observing the rites and showing deference, what difficulties will he have in public life? If he is unable to govern a state by observing the rites and showing deference, what good are the rites to him?'

4:14

The Master said, 'Do not worry because you have no official position. Worry about your qualifications. Do not worry because no one appreciates your abilities. Seek to be worthy of appreciation.'

4:15

The Master said,'Ts'an*! There is one single thread binding my way together.'

Tseng Tzu assented.

After the Master had gone out, the disciples asked, 'What did he mean?'

Tseng Tzu said, 'The way of the Master consists in doing one's best and in using oneself as a measure to gauge others. That is all.'

*Tseng Tzu.

4:16

The Master said, 'The gentleman understands what is moral. The small man understands what is profitable.'

4:17

The Master said, 'When you meet someone better than yourself, turn your thoughts to becoming his equal. When you meet someone not as good as you are, look within and examine your own self.'

4:18

The Master said, 'In serving your father and mother you ought to dissuade them from doing wrong in the gentlest way. If you see your advice being ignored, you should not become disobedient but should remain reverent. You should not complain even if in so doing you wear yourself out.'

4:19

The Master said, 'While your parents are alive, you should not go too far afield in your travels. If you do, your

whereabouts should always be known.'

4:20

The Master said, 'If, for three years, a man makes no changes to his father's ways, he can be said to be a good son.'*

*This saying also forms part of 1:11.

4:21

The Master said, 'A man should not be ignorant of the age of father and mother. It is a matter, on the one hand, for rejoicing and, on the other, for anxiety.'

4:22

The Master said, ‘In antiquity men were loath to speak. This was because they counted it shameful if their person failed to keep up with their words.’

4:23

The Master said, ‘It is rare for a man to miss the mark through holding on to essentials.’

4:24

The Master said, ‘The gentleman desires to be halting in speech but quick in action.’

4:25

The Master said, ‘Virtue never stands alone. It is bound to have neighbours.’

4:26

Tzu-yu said, ‘To be importunate with one’s lord will mean humiliation. To be importunate with one’s friends will mean estrangement.’

5

公冶長

KUNG-YE CH’ANG

5:1

The Master said of Kung-yeh Ch'ang[*] that he was a suitable choice for a husband, for though he was in gaol it was not as though he had done anything wrong. He gave him his daughter in marriage.

[*]Disciple of Confucius.

5:2

The Master said of Nan-jung[*] that when the Way prevailed in the state he was not cast aside and when the Way fell into disuse he stayed clear of the humiliation of punishment. He gave him his elder brother's daughter in marriage.[†]

[*]Disciple of Confucius.

[†]cf. 11:6.

5:3

The Master's comment on Tzu-chien[*] was 'What a gentleman this man is! If there were no gentlemen in Lu where could he have acquired his qualities?'

[*]Fu Tzu-chien, disciple of Confucius, of whom there is a very popular tradition about him as governor of Shan Fu, according to which he kept it in perfect order without doing anything more than playing the lute. In contrast, Wu-ma Ch'i who, when governor of the same Shan Fu, had to wear himself out in order to achieve the same result.

5:4

Tzu-kung asked, 'What do you think of me?'

The Master said, 'You are a vessel.'[*]

'What kind of vessel?'

'A sacrificial vessel.'[†]

[*]cf. 2:13.

[†]made of jade.

5:5

Someone said, 'Yung is benevolent but does not have a facile tongue.'

The Master said, 'What need is there for him to have a facile tongue? For a man quick with a retort there are frequent occasions on which he will incur the hatred of others. I cannot say whether Yung is benevolent or not, but What need is there for him to have a facile tongue?'

5:6

The Master told Ch'i-tiao K'ai to take office. Ch'i-tiao K'ai said, 'I cannot trust myself to do so yet.' The Master was pleased.

5:7

The Master said, 'If the Way should fail to prevail and I were to put to sea on a raft, the one who would follow me would no doubt to be Yu.' Tzu-lu*, on hearing this, was overjoyed. The Master said, 'Yu has a greater love for courage than I, but is lacking in judgement.'

*Chung Yu, disciple of Confucius. He was steward to the Chi Family in 498, and died in Wei in 480 fighting for his lord.

5:8

Meng Wu Po asked whether Tzu-lu was benevolent. The Master said, 'I cannot say.' Meng Wu Po repeated the question. The Master said, 'Yu[1] can be given the responsibility of managing the military levies in a state of a thousand chariots, but whether he is benevolent or not I cannot say.'

'What about Ch'iu[2]?'

The Master said, 'Ch'iu can be given the responsibility as a steward in a town with a thousand households or in a noble family with a hundred chariots, but whether he is

benevolent or not I cannot say.'

'What about Ch'ih[3]?'

The Master said, 'When Ch'ih, putting on his sash, takes his place at court, he can be given the responsibility of conversing with the guests, but whether he is benevolent or not I cannot say.'

[1]Chung Yu, Tzu-lu

[2]Jan Ch'iu

[3]Kung-hsi Ch'ih, Kung-hsi Hua, a disciple of Confucius said in the T'an kung chapter of the Li Chi to have been in charge of the funeral of Confucius.

5:9

The Master said to Tzu-kung, 'Who is the better man, you or Hui?'

'How dare I compare myself with Hui? When he is told one thing he understands ten. When I am told one thing I understand only two.'

The Master said, 'You are not as good as he is. Neither of us is as good as he is.'

5:10

Tsai Yu[*] was in bed in the daytime. The Master said, 'A piece of rotten wood cannot be carved, nor can a wall of dried dung be trowelled. As far as Yu is concerned what is the use of condemning him?' The Master added, 'I used to take on trust a man's deeds after having listened to his words. Now having listened to a man's words I go on to observe his deeds. It was on account of Yu that I have changed in this respect.'

*Tsai Wo, disciple of Confucius.

5:11

The Master said, 'I have never met anyone Who is truly unbending.'

Someone said, 'What about Shen Ch'eng?'

The Master said, 'Ch'eng is full of desires. How can he be unbending?'

5:12

Tzu-kung said, 'While I do not wish others to impose on me, I also wish not to impose on others.'

The Master said, 'Ssu, that is quite beyond you.'

5:13

Tzu-kung said, 'One can get to hear about the Master's accomplishments, but one cannot get to hear his views on human nature and the Way of Heaven.'

5:14

Before he could put into practice something he had heard, the only thing Tzu-lu feared was that he should be told something further.

5:15

Tzu-kung asked, 'Why was K'ung Wen Tzu[*] called "wen"?'

The Master said, 'He was quick and eager to learn: he was not ashamed to seek the advice of those who were beneath him in Station. That is why he was called "wen".'[†]

[*]A Counsellor in Wei.

[†]In the chapter dealing with posthumous titles in the Yi Chou shu it is said that 'diligence in learning and seeking advice is called "wen"' (p. 196). It is likely that the Yi Chou shu, though traditionally taken to be earlier, in fact, took the Analects as one of its sources.

5:16

The Master said of Tzu-ch'an* that he had the way of the gentleman on four counts: he was respectful in the manner he conducted himself; he was reverent in the service of his lord; in caring for the common people, he was generous and, in employing their services, he was just.

*Kung-sun Ch'iao, prime minister of Cheng, a great statesman with enlightened views, much admired by Confucius.

5:17

The Master said, 'Yen P'ing-chung* excelled in friendship: even after long acquaintance he treated his friends With reverence.'

*Yen Ying, a distinguished statesman, who served three rulers in Ch'i: Duke Ling, Duke Chuang and Duke Ching, and in fifty years saw a lot of trouble in the state, but managed to keep his integrity. Even when Ts'ui Chu assassinated Duke Chuang in 548, he was spared in spite of the fact that he refused to make an oath of alliance with Ts'ui Chu. In the reign of Duke Ching he became prime minister and was known for the simple and frugal life he led.

5:18

The Master said, 'When housing his great tortoise, Tsang Wen chung* had the capitals of the pillars carved in the shape of hills and the rafterposts painted in a duckweed design. What is one to think of his intelligence?'

*Tsang-sun Ch'en, a counsellor in Lu who died in 617. Although Confucius' remarks concerning him here and elsewhere are unfavourable, he had, in fact, a reputation for wisdom during and after his life time.

5:19

Tzu-chang asked, 'Ling Yin* Tzu-wen gave no appearance of pleasure when he was made prime minister three times. Neither did he give any appearance of displeasure when he was removed from office three times. He always told his successor what he had done during his term of office. What do you think of this?'

The Master said, 'He can, indeed, be said to be a man who does his best.'

'Can he be said to be benevolent?'

'He cannot even be said to be wise. How can he be said to be benevolent?'

'When Ts'ui Tzu assassinated the Lord of Ch'i, Ch'en Wen Tzu[†] who owned ten teams of four horses each abandoned them and left the state. On arriving in another state, he said, "The officials here are no better than our Counsellor Ts'ui Tzu." He left and went to yet another state. Once more, he said, "The officials here are no better than our Counsellor Ts'ui Tzu," and he again left. What do you think of this?'

The Master said, 'He can, indeed, be said to be pure.'

'Can he be said to be benevolent?'

'He cannot even be said to be wise. How can he be said to be benevolent?'

[*]This was the title in the state of Ch'u for the prime minister.

[†]Ch'en Hsu-wu, a counsellor in Ch'i who, fleeing from Ch'en, settled in Ch'i.

5:20

Chi Wen Tzu always thought three times before taking action. When the Master was told of this, he commented, 'Twice is quite enough.'

5:21

The Master said, 'Ning Wu Tzu* was intelligent when the Way prevailed in the state, but stupid when it did not. Others may equal his intelligence but they cannot equal his stupidity.'

*A counsellor in Wei who is mentioned a number of times in the Tso chuan in the period 632 to 623 as a wise man and a loyal subject.

5:22

When he was in Ch'en, the Master said, 'Let us go home. Let us go home. Our young men at home are wildly ambitious, and have great

accomplishments for all to see, but they do not know how to prune themselves.'

5:23

The Master said, 'Po Yi and Shu Ch'i* never remembered old scores. For this reason they incurred little ill will.'

*Po Yi and Shu Ch'i were the sons of the Lord of Ku Chu. The father intended Shu Ch'i, the younger son, to succeed him, but when he died neither of his sons was willing to deprive the other of the succession and they both fled to the mountains and when King Wu overthrew the Yin they starved themselves to death on Mount Shou Yang, being ashamed to eat the grain of a dynasty that came to power through the use of force.

5:24

The Master said, 'Who said Wei-sheng Kao was straight? Once when someone begged him for vinegar, he went and begged it off a neighbour to give it to him.'

5:25

The Master said, 'Cunning words, an ingratiating face and utter servility, these things Tso-ch'iu Ming found shameful. I, too, find them shameful. To be friendly towards someone while concealing one's hostility, this Tso-ch'iu Ming found shameful. I, too, find it shameful.'

5:26

Yen Yuan and Chi-lu* were in attendance. The Master said, 'I suggest you each tell me what it is you have set your hearts on.'

Tzu-lu said, 'I should like to share my carriage and horses, clothes and furs with my friends, and to have no regrets even if they become worn.'

Yen Yuan said, 'I should like never to boast of my own goodness and never to impose onerous tasks upon others.'

Tzu-lu said, 'I should like to hear what you have set your heart on.'

The Master said, 'To bring peace to the old, to have trust in my friends, and to cherish the young.'

*Tzu-lu

5:27

The Master said, 'I suppose I should give up hope. I have yet to meet the man who, on seeing his own errors, is able to take himself to task inwardly.'

5:28

The Master said, 'In a hamlet of ten households, there are bound to be those who are my equal in doing their best for others and being trustworthy in what they say, but they are unlikely to be as eager to learn as I am.'

6

雍也

YUNG YEY

6:1

The Master said, 'Yung could be given the seat facing south.'*

*the seat of the ruler.

6:2~

Chung-kung asked about Tzu-sang Po-tzu. The Master said, 'It is his simplicity of style that makes him acceptable.'

Chung-kung said, 'In ruling over the common people, is it not acceptable to hold oneself in reverence and merely to be simple in the measures one takes? On the other hand, is it not carrying simplicity too far to be simple in the way one holds oneself as well as in the measures one takes?'

The Master said, 'Yung is right in what he-says.'

6:3

When Duke Ai asked which of his disciples was eager to learn, Confucius answered, 'There was one Yen Hui who was eager to learn. He did not vent his anger upon an innocent person, nor did he make the same mistake twice. Unfortunately his allotted span was a short one and he died. Now there is no one. No

one eager to learn has come to my notice.'

6:4

Jan Tzu asked for grain for the mother of Tzu-hua who was away on a mission to Ch'i. The Master said, 'Give her one fu*.' Jan Tzu asked for more. 'Give her one yu.' Jan Tzu gave her five ping of grain.

The Master said, 'Ch'ih went off to Ch'i drawn by well-fed horses and wearing light furs. I have heard it said. A gentleman gives to help the needy and not to maintain the rich in style.'

*Fu, yu and ping are dry measures in ascending order of capacity.

6:5~

On becoming his* steward, Yuan Ssu was given nine hundred measures of grain which he declined. The Master

said, 'Can you not find a use for it in helping the people in your neighbourhood?'

*i.e., Confucius'.

6:6

The Master said of Chung-kung, 'Should a bull born of plough cattle have a sorrel coat and well-formed horns, would the spirits of the mountains and rivers allow it to be passed over even if we felt it was not good enough to be used?'

6:7

The Master said, 'In his heart for three months at a time Hui does not lapse from benevolence. The others attain benevolence merely by fits and starts.'

6:8

Chi K'ang Tzu asked, 'Is Chung Yu good enough to be given office?'

The Master said, 'Yu is resolute. What difficulties could there be for him in taking office?'

'Is Ssu good enough to be given office?'

'Ssu is a man of understanding. What difficulties could there be for him in taking office?'

'Is Ch'iu good enough to be given office?”

'Ch'iu is accomplished. What difficulties could there be for him in taking office?'

6:9

The Chi Family wanted to make Min Tzu-ch'ien the steward of Pi. Min Tzu-ch'ien said, 'Decline the offer for me tactfully. If anyone comes back for me, I shall be on the other side of the River Wen.'*

*i.e., over the border into the state of Ch'i.

6:10

Po-niu was ill. The Master visited him and, holding his hand through the window, said, 'We are going to lose him. It must be Destiny. Why else should such a man be stricken with such a disease? why else should such a man be stricken with such a disease?'

6:11

The Master said, 'How admirable Hui is! Living in a mean dwelling on a bowlful of rice and a ladleful of water is a hardship most men would find insupportable, but Hui does not allow this to affect his joy. How admirable Hui is!'

6:12

Jan Ch'iu said, 'It is not that I am not pleased with your way, but rather that my strength gives out.' The Master said, 'A man whose strength gives out collapses along the course. In your case you set the limits beforehand.'

6:13

The Master said to Tzu-hsia, 'Be a gentleman ju*, not a petty ju.'

*The original meaning of the word is uncertain, but it probably referred to men for whom the qualities of the scholar were more important than those of the warrior. In subsequent ages, ju came to be the name given to the Confucianists.

6:14

Tzu-yu was the steward of Wu Ch'eng. The Master said, 'Have you made any discoveries there?'

'There is one T'an-t'ai Mieh-ming who never takes short-cuts and who has never been to my room except on official business.'

6:15

The Master said, 'Meng chih Fan was not given to boasting. When the army was routed, he stayed in the rear. But on entering the gate, he goaded* his horse on, saying, 'I did not lag behind out of presumption. It was simply that my horse refused to go forward.'

*According to the account in the Tso chuan, under Duke Ai 11, with his arrow (Tso chuan chu shu, 58.22a).

6:16

The Master said, 'You may have the good looks of Sung Chao, but you will find it difficult to escape unscathed in this world if you do not, at the same time, have the eloquence of the Priest

T'uo.'

6:17

The Master said, 'Who can go out without using the door? Why, then, does no one follow this Way?'

6:18

The Master said, 'When there is a preponderance of native substance over acquired refinement, the result will be churlishness. When there is a preponderance of acquired refinement over native substance, the result will be pedantry. Only a well-balanced admixture of these two will result in gentle manliness.'

6:19

The Master said, ‘That a man lives is because he is straight. That a man who dupes others survives is because he has been fortunate enough to be spared.’

6:20

Master said, ‘To be fond of something is better than merely to know it, and to find joy in it is better than merely to be fond of it.’

6:21

The Master said, ‘You can tell those who are above average about the best, but not those who are below average.’

6:22

Fan Ch'ih asked about wisdom. The Master said, 'To work for the things the common people have a fight to and to keep one's distance from the gods and spirits while showing them reverence can be called wisdom.'

Fan Ch'ih asked about benevolence. The Master said, 'The benevolent man reaps the benefit only after overcoming difficulties. That can be called benevolence.'*

*cf. 12:22 where Confucius gives different answers to the same questions from Fan Ch'ih.

6:23

The Master said, 'The wise find joy in water; the benevolent find joy in mountains. The wise are active; the benevolent are still. The wise are joyful; the benevolent are long-lived.'

6:24

The Master said, 'At one stroke Ch'i can be made into a Lu, and Lu, at one stroke, can be made to attain the Way.'

6:25

The Master said, 'A ku* that is not truly a ku. A ku indeed! A ku indeed!'

*A drinking vessel with a regulation capacity.

6:26

Tsai Wo asked, 'If a benevolent man was told that there was another benevolent man in the well, would he, nevertheless, go and join him?'

The Master said, 'Why should that be the case? A gentleman can be sent there, but cannot be lured into a trap. He can be deceived, but cannot be duped.'

6:27

The Master said, 'The gentleman widely versed in culture but brought back to essentials by the rites can, I suppose, be relied upon not to turn against what he stood for.'

6:28

The Master went to see Nan Tzu*. Tzu-lu was displeased. The Master swore, 'If I have done anything improper, may Heaven's curse be on me, may Heaven's curse be on me!'

*the notorius wife of Duke Ling of Wei.

6:29

The Master said, 'Supreme indeed is the Mean as a moral virtue. It has been rare among the common people for quite a long time.'

6:30

Tzu-kung said, 'If there were a man who gave extensively to the common people and brought help to the multitude, what would you think of him? Could he be called benevolent?'

The Master said, 'It is no longer a matter of benevolence with such a man. If you must describe him, "sage" is, perhaps, the right word. Even Yao and Shun would have found it difficult to accomplish as much. Now, on the other hand, a benevolent man help others to take their stand in so far as he himself wishes to take his stand[*], and gets others there in so far as he himself wishes to get there. The ability to take as analogy what is near at hand[†] can be called the method of benevolence.'

[*]It is on the rites that one takes one's stand. Cf. 'Take your stand on the rites' (8:8) and 'unless you study the

rites you will not be able to take your stand' (16:13).

†viz. oneself.

7

述而

SHU R

7:1

The Master said, 'I transmit but do not innovate; I am truthful in what I say and devoted to antiquity. I venture to compare myself to your Old P'eng*.'

*It is not clear who Old P'eng was.

7:2

The Master said, 'Quietly to store up knowledge w my mind, to learn without flagging, to teach without growing weary, these present me with no difficulties.'

7:3

The Master said, 'It is these things that cause me concern: failure to cultivate virtue, failure to go more deeply into what I have learned, inability, when I am told what is right, to move to where it is, and inability to reform myself when I have defects.'

7:4

During his leisure moments, the Master remained correct though relaxed.

7:5

The Master said, ‘How I have gone downhill! It has been such a long time since I dreamt of the Duke of Chou.’

7:6

The Master said, ‘I set my heart on the Way, base myself on virtue, lean upon benevolence for support and take my recreation in the arts.’

7:7

The Master said, 'I have never denied instruction to anyone who, of his own accord, has given me so much as a bundle of dried meat as a present.'

7:8

The Master said, 'I never enlighten anyone who has not been driven to distraction by trying to understand a difficulty or who has not got into a frenzy trying to put his ideas into words.

'When I have pointed out one corner of a square to anyone and he does not come back with the other three, I will not point it out to him a second time.'

7:9

When eating in the presence of one who had been bereaved, the Master never ate his fill.

7:10~

On a day he had wept, the Master did not sing.

7:11

The Master said to Yen Yuan, 'Only you and I have the ability to go forward when employed and to stay out of sight when set aside.'

Tzu-lu said, 'If you were leading the Three Armies whom would you take with you?'

The Master said, 'I would not take with me anyone who would try to fight a tiger with his bare hands or to walk across the River* and die in the process without regrets. If I took anyone it would have to be a man who, when faced with a task, was fearful of failure and who, while fond of making plans, was capable of successful execution.'

*In ancient Chinese literature, 'the River' meant the Yellow River.

7:12

The Master said, 'If wealth were a permissible pursuit, I would be willing even to act as a guard holding a whip outside the market place. If it is not, I shall follow my own preferences.'

7:13

Fasting, war and sickness were the things over which the Master exercised care.

7:14

The Master heard the shao* in Ch'i and for three months did not notice the taste of the meat he ate. He said, 'I never dreamt that the joys of music could

reach such heights.'

*The music of Shun. Cf. 3:25.

7:15

Jan Yu said, 'Is the Master on the side of the Lord of Wei?'*

Tzu- kung said, 'Well, I shall put the question to him.'

He went in and said, 'What sort of men were Po Yiand Shu Ch'i?'

'They were excellent men of old.'

'Did they have any complaints?'

'They sought benevolence and got it. So why should they have any complaints?'

When Tzu-kung came out, he said, 'The Master is not on his side.'

*i.e., Che, known in history as the Ousted Duke, son of Prince K'uai K'ui who was son of Duke Ling. After failing in an attempt to kill Nan Tzu, the notorius wife of his father, Prince K'uai K'ui fled to Chin. On the death of Duke Ling, Che came to the throne. With the

backing of the Chin army, Prince K'uai K'ui managed to install himself in the city of Ch'i in Wei, waiting for an oppurtunity to oust his son. At that time Confucius was in Wei, and what Jan Yu wanted to know was whether he was for Che.

7:16

The Master said, 'In the eating of coarse rice and the drinking of water, the using of one's elbow for a pillow, joy is to be found. Wealth and rank attained through immoral means have as much to do with me as passing clouds.'

7:17

The Master said, 'Grant me a few more years so that I may study at the age of fifty and I shall be free from major errors.'

7:18

What the Master used the correct pronunciation for: the Odes, the Book of History and the performance of the rites. In all these cases he used the correct pronunciation.

7:19

The Governor of She asked Tzu-lu about Confucius. Tzu-lu did not answer. The Master said, 'Why did you not simply say something to this effect: he is the sort of man who forgets to eat when he tries to solve a problem that has been driving him to distraction, who is so full of joy that he forgets his worries and who does not notice the onset of old age?'

7:20

The Master said, 'I was not born with knowledge but, being fond of antiquity, I am quick to seek it.'

7:21

The topics the Master did not speak of were prodigies, force, disorder and gods.

7:22

The Master said, ‘Even when walking in the company of two other men, I am bound to be able to learn from them. The good points of the one I copy; the bad points of the other I correct in myself.’

7:23

The Master said, ‘Heaven is author of the virtue that is in me. What can Huan T’ui do to me?’*

*According to tradition, this was said on the occasion when Huan T'ui, the Minister of War in Sung, attempted to kill him.

7:24

The Master said, 'My friends, do you think I am secretive? There is nothing which I hide from you. There is nothing I do which I do not share with you, my friends. There is Ch'iu for you.'

7:25

The Master instructs under four heads: culture, moral conduct, doing one's best and being trustworthy in what one says.

7:26

The Master said, 'I have no hopes of meeting a sage. I would be content if I met someone who is a gentleman.'

The Master said, 'I have no hopes of meeting a good man. I would be content if I-met someone who has constancy.* It is hard for a man to have constancy who claims to have when he is wanting, to be full when he is empty and to be comfortable when he is in straitened circumstances.'

*cf. 13:22.

7:27

The Master used a fishing line but not a cable*; he used a corded arrow but not to shoot at roosting birds.

*attached to a net.

7:28

The Master said, 'There are presumably men who innovate without possessing knowledge, but that is not a fault I have. I use my ears widely and follow what is good in what I have heard; I use my eyes widely and retain what I have seen in my mind.* This constitutes a lower level of knowledge.'†

*cf. 15:3.

†cf. 'The best are those born with knowledge. Next come those who get to know through learning' (16:9).

7:29

People of Hu Hsiang were difficult to talk to. A boy was received and the disciples were perplexed. The Master said, 'Approval of his

coming does not mean approval of him when he is not here. Why should we be so exacting? When a man comes after having purified himself, we approve of his purification but we cannot vouch for his past.'*

*It has been suggested that this sentence should stand at the beginning of Confucius' remark.

7:30

The Master said, 'Is benevolence really far away? No sooner do I desire it than it is here.'

7:31

Ch'en Ssu-pai asked whether Duke Chao was versed in the rites. Confucius said, 'Yes.'

After Confucius had gone, Ch'en Ssu-pai, bowing to Wu-ma Ch'i, invited him forward and said, 'I have heard that the gentleman does not show partiality. Does he show it nevertheless? The Lord took as wife a daughter of Wu, who thus is of the same clan as himself[1], but he allows her to be called Wu Meng Tzu[2]. If the Lord is versed in the rites, who isn't?'

When Wu-ma Ch'i recounted this to him, the Master said, 'I am a fortunate man.

Whenever I make a mistake, other people are sure to notice it.’[3]

[1]bearing the name Chi.

[2]when she should be called Wu Chi. Calling her Wu Meng Tzu was an attempt to gloss over the fact that she shared the clan name of Chi.

[3]Being a native of Lu, Confucius would rather be criticized for partiality than appear to be openly critical of the Duke.

7:32

When the Master was singing in the company of others and liked someone else’s song, he always asked to -hear it again before joining in.

7:33

The Master said, ‘In unstinted effort I can compare with others, but in being a practising gentleman I have had, as yet, no success.’

7:34

The Master said, 'How dare I claim to be a sage or a benevolent man? Perhaps it might be said of me that I learn without flagging and teach without growing weary.'* Kung-hsi Hua said, 'This is precisely where we disciples are unable to learn from your example.'

*Mencius, II.A.2 contains what seems to be a fuller version of this passage.

7:35

The Master was seriously ill. Tzu-lu asked permission to offer a prayer. The Master said, 'Was such a thing ever done?' Tzu-lu said, 'Yes, it was. The prayer offered was as follows: pray thus to the gods above and below.' The Master said, 'In that case, I have long been offering my prayers.'

7:36

The Master said, 'Extravagance means ostentation, frugality means shabbiness. I would rather be shabby than ostentatious.'

7:37

The Master said, 'The gentleman is easy of mind, while the small man is always full of anxiety.'

7:38

The Master is cordial yet stern, awe-inspiring yet not fierce, and respectful yet at ease.

8

泰伯

T'AI-PO

8:1

The Master said, 'Surely T'ai Po can be said to be of the highest virtue. Three times he abdicated his right to rule over the Empire, and yet he left behind nothing the common people could acclaim.'

8:2

The Master said, 'Unless a man has the spirit of the rites, in being respectful he will wear himself out, in being careful he will become timid, in having courage he will become unruly, and in being forth- right he will become intolerant.*

'When the gentleman feels profound affection for his parents, the common people will be stirred to benevolence. When he does not forget friends of long standing, the common people will not shirk their obligations to other people.'

*cf. 17:8.

8:3

When he was seriously ill Tseng Tzu summoned his disciples and said, 'Take a look at my hands. Take a look at my feet. The Odes say,

In fear and trembling,
As if approaching a deep abyss,
*As if walking on thin ice.**

Only now am I sure of being spared†, my young friends.'

*Ode 195.

†i.e., to have avoided, now that he was on the point of death, the risk of the mutilation of his body – a duty which he owed to his parents.

8:4

Tseng Tzu was seriously ill. When Meng Ching Tzu visited him, this was what Tseng Tzu said,

'Sad is the cry of a dying bird;
Good are the words of a dying man.

There are three things which the gentleman values most in the Way: to stay clear of violence by putting on a serious countenance, to come close to being trusted by setting a proper expression on his face, and to avoid being boorish and unreasonable by speaking in proper tones. As for the business of sacrificial vessels, there are officials responsible for that.'

8:5

Tseng Tzu said, 'To be able yet to ask the advice of those who are not able. To have many talents yet to ask the advice of those who have few. To have yet to appear to want. To be full yet to appear empty.* To be transgressed against yet not to mind. It was towards this end that my friend† used to direct his efforts.'

*This is in contrast to the man 'who claims to have when he is wanting, to be full when he is empty' (*6:26*).

†According to tradition, this refers to Yen Hui.

8:6

Tseng Tzu said, 'If a man can be entrusted with an orphan six ch'ih* tall, and the fate of a state one hundred li square, without his being deflected from his purpose even in moments of crisis, is he not a gentleman? He is, indeed, a gentleman.'

*The ch'ih in Tseng Tzu's time was much shorter than the modern foot.

8:7

Tseng Tzu said, 'A Gentleman must be strong and resolute, for his burden is heavy and the road is long. He takes benevolence as his burden. Is that not heavy? Only with death does the road come to an end. Is that not long?'

8:8

The Master said, 'Be stimulated by the Odes, take your stand on the rites and be perfected by music.'

8:9

The Master said, 'The common people can be made to follow a path but not to understand it.'

8:10

The Master said, 'Being fond of courage while detesting poverty will lead men to unruly behaviour. Excessive detestation of men who are not benevolent will provoke them to unruly behaviour.'

8:11

The Master said, 'Even with a man as gifted as the Duke of Chou, if he was arrogant and miserly, then the rest of his qualities would not be worthy of admiration.'

8:12

The Master said, 'It is not easy to find a man who can study for three years without thinking about earning a

salary.'

8:13

The Master said, 'Have the firm faith to devote yourself to learning, and abide to the death in the good way. Enter not a state that is in peril; stay not in a state that is in danger. Show yourself when the Way prevails in the Empire, but hide yourself when it does not. It is a shameful matter to be poor and humble when the Way prevails in the state. Equally, it is a shameful matter to be rich and noble when the Way falls into disuse in the state.'

8:14

The Master said, 'Do not concern yourself with matters of government unless they are the responsibility of your office.'*

*This remark forms part of the saying in 14:26.

8:15

The Master said, 'When Chih, the Master Musician, begins to play and when the Kuan chu* comes to its end, how the sound fills the ear!'

*The first ode in the Odes.

8:16

The Master said, 'Men who reject discipline and yet are not straight, men who are ignorant and yet not cautious, men who are devoid of ability and yet not trustworthy are quite beyond my understanding.'

8:17

The Master said, 'Even with a man who urges himself on in his studies as though he was losing ground, my fear is still that he may not make it in time.'

8:18

The Master said, 'How lofty Shun and Yu were in holding aloof from the Empire when they were in possession of it.'

8:19

The Master said, 'Great indeed was Yao as a ruler! How lofty! It is Heaven that is great and it was Yao who modelled himself upon it. He was so boundless that the common people were not able to put a name to his virtues. Lofty was he in his successes and brilliant was he in his accomplishments!'

8:20

Shun had five officials and the Empire was well governed. King Wu said, 'I have ten capable officials.'

Confucius commented, 'How true it is that talent is difficult to find! The period of T'ang and Yu[1] was rich in talent.[2] With a woman amongst them, there were, in fact, only nine.[3] The Chou continued to serve the Yin when it was in possession of two thirds of the Empire. Its virtue can be said to have been the highest.'

[1]T'ang here is the name of Yao's dynasty and Yu the name of Shun's dynasty, not to be confused with T'ang the founder of the Yin or Shang dynasty and Yu the founder of the Hsia dynasty.

[2]yet Shun had only five officials.

[3]in the case of King Wu.

8:21

The Master said, 'With Yu I can find no fault. He ate and drank the meanest fare while making offerings to

ancestral spirits and gods with the utmost devotion proper to a descendant. He wore coarse clothes while sparing no splendour in his robes and caps on sacrificial occasions. He lived in lowly dwellings while devoting all his energy to the building of irrigation canals. With Yu I can find no fault.'

9

子罕

TSZE HAN

9:1

The occasions on which the Master talked about profit, Destiny and benevolence were rare.

9:2

A man from a village in Ta Hsiang said, 'Great indeed is Con- fucius! He has wide learning but has not made a name for himself in any field.' The Master, on hearing of this, said, to his disciples, 'What should I make myself proficient in? In driving? or in archery? I think I would prefer driving.'

9:3

The Master said, 'A ceremonial cap of linen is what is prescribed by the rites. Today black silk is used instead. This is more frugal and I follow the majority. To prostrate oneself before ascending the steps is what is prescribed by the rites. Today one does so after having ascended them. This is

casual and, though going against the majority, I follow the practice of doing so before ascending.'

9:4

There were four things the Master refused to have anything to do with: he refused to entertain conjectures* or insist on certainty; he refused to be inflexible or to be egotistical.

*cf. 'If a man, without anticipating deception ... is able to be the first to see it, he must be an able man' (15:31)

9:5

When under siege in K'uang, the Master said, 'With King Wen dead, is not culture (wen) invested here in me? If Heaven intends culture to be destroyed, those who come after me will not be able to have any part of it. If Heaven does not intend this culture to be destroyed, then

what can the men of K'uang do to me?'

9:6

The t'ai tsai* asked Tzu-kung, 'Surely the Master is a sage, is he not? Otherwise why should he be skilled in so many things?' Tzu- kung said, 'It is true, Heaven set him on the path to sagehood. However, he is skilled in many things besides.'

The Master, on hearing of this, said, 'How well the t'ai tsai knows me! I was of humble station when young. That is why I am skilled in many menial things. Should a gentleman be skilled in many things? No, not at all.'

*This is the title of a high office. It is not clear who the person referred to was or even from which state he came.

9:7~

Lao* said, 'The Master said, "I have never been proved in office. That is why I am a Jack of all trades."'

*The identity of the person referred to here is uncertain.

9:8

The Master said, 'Do I possess knowledge? No, I do not. A rustic put a question to me and my mind was a complete blank. I kept hammering at the two sides of the question until I got everything out of it.'*

*The whole section is exceedingly obscure and the translation is tentative.

9:9

The Master said, 'The Phoenix does not appear nor does the River offer up its Chart.* I am done for.'

*Both the Phoenix and the Chart were auspicious omens. Confucius is here lamenting the hopelessness of putting the Way into practice in the Empire of his day.

9:10

When the Master encountered men who were in mourning or in ceremonial cap and robes or were blind, he would, on seeing them, rise to his feet, even though they were younger than he was, and, on passing them, would quicken his step.*

*as a sign of respect.

9:11

Yen Yuan, heaving a sigh, said, 'The more I look up at it the higher it appears. The more I bore into it the harder it becomes. I see it before me. Suddenly it is behind me.

'The Master is good at leading one on step by step. He broadens me with culture and brings me back to essentials by means of the rites. I cannot give up even if I wanted to, but, having done all I can, it* seems to rise sheer above me and I have no way of going after it, however much I may want to.'

*Throughout this chapter the 'it' refers to the way of Confucius.

9:12

The Master was seriously ill. Tzu-lu told his disciples to act as retainers.* During a period when his condition had improved, the Master said, 'Yu has long been practising deception. In pretending that I had retainers when I had none, who would we be deceiving? Would we be deceiving Heaven? Moreover, would I not rather die in your hands, my friends, than in the hands of retainers? And even if I were not given an elaborate funeral, it is not as if I was dying by the wayside.'

*when Confucius, no longer in office, was not in a position to have them.

9:13

Tzu-kung said, ‘If you had a piece of beautiful jade here, would you put it away safely in a box or would you try to sell it for a good price?’ The Master said, ‘Of course I would sell it. Of course I would sell it. All I am waiting for is the right offer.’

9:14

The Master wanted to settle amongst the Nine Barbarian Tribes of the east. Someone said, ‘But could you put up with their uncouth ways?’ The Master said, ‘Once a gentleman settles amongst them, what uncouthness will there be?’

9:15

The Master said, 'It was after my return from Wei to Lu that the music was put right, with the ya and the sung* being assigned their proper places.'

*The ya and the sung are sections in the Odes.

9:16

The Master said, 'To serve high officials when abroad, and my elders when at home, in arranging funerals not to dare to spare myself, and to be able to hold my drink–these are trifles that give me no trouble.'

9:17

While standing by a river, the Master said, 'What passes away is, perhaps, like this. Day and night it never lets up.'

9:18

The Master said, 'I have yet to meet the man who is as fond of virtue as he is of beauty in women.'*

*This saying is repeated in 15:13.

9:19

The Master said, 'As in the case of making a mound, if, before the very last basketful, I stop, then I shall have stopped. As in the case of levelling the ground, if, though tipping only one basketful, I am going forward, then I shall be making progress.'

9:20

The Master said, 'If anyone can listen to me with unflagging attention, it is Hui, I suppose.'

9:21

The Master said of Yen Yuan, 'I watched him making progress, but I did not see him realize his capacity to the full. What a pity!'

9:22

The Master said, 'There are, are there not, young plants that fail to produce blossoms, and blossoms that fail to produce fruit?'

9:23

The Master said, 'It is fitting that we should hold the young in awe. How do we know that the generations to come will not be the equal of the present? Only when a man reaches the age of forty or fifty without distinguishing himself in any way can one say, I suppose, that he does not deserve to be held in awe.'

9:24

The Master said, 'One cannot but give assent to exemplary words, but what is important is that one should rectify oneself. One cannot but be pleased with tactful words, but what is important is that one should reform oneself. I can do nothing with the man who gives assent hut does not rectify himself or the man who is pleased but does not reform himself;'

9:25

The Master said, 'Make it your guiding principle to do your best for others and to be trustworthy in what you say. Do not accept as friend anyone who is not as good as you. When you make a mistake do not be afraid of mending your ways.'*

*This saying has already appeared as part of 1:8.

9:26

The Master said, 'The Three Armies can he deprived of their commanding officer, but even a common man cannot be deprived of his purpose.'

9:27

The Master said, 'If anyone can, while dressed in a worn-out gown padded with old silk floss, stand beside a man wearing fox or badger fur without feeling ashamed, it is, I suppose, Yu.

Neither envious nor covetous,
*How can he be anything but good?'**

Thereafter, Tzu-lu constantly recited these verses. The Master commented, 'The way summed up in these verses will hardly enable one to be good.'

*Ode 33.

9:28

The Master said, 'Only when the cold season comes is the point brought home that the pine and the cypress are the last to lose their leaves.'

9:29

The Master said, 'The man of wisdom is never in two minds;[1] the man of benevolence never worries;[2] the man of courage is never afraid.'[3]

[1]about right and wrong.

[2]about the future.

[3]This chapter forms part of 14:28 where the saying about the man of benevolence comes before the one about the man of wisdom.

9:30

The Master said, 'A man good enough as a partner in one's studies need not be good enough as a partner in the pursuit of the Way; a man good enough as a partner in the pursuit of the Way need not be good enough as a partner in a common stand; a man good enough as a partner in a common stand need not be good enough as a partner in the exercise of moral discretion.'

9:31

The flowers of the cherry tree,
How they wave about!
It's not that I do not think of you,
But your home is so far away.[*]

The Master commented, 'He did not really think of her. If he did, there is no such thing as being far away.

*These lines are not to be found in the present Odes.

10

鄉黨

HEANG TANG

10:1

In the local community, Confucius was submissive and seemed to be inarticulate. In the ancestral temple and

at court, though fluent, he did not speak lightly.

10:2

At court, when speaking with Counsellors of lower rank he was affable; when speaking with Counsellors of upper rank, he was frank though respectful. In the presence of his lord, his bearing, though I respectful, was composed.

10:3

When he was summoned by his lord to act as usher, his face took on a serious expression and his step became brisk. When he bowed to his colleagues, stretching out his hands to the left or to the right, his robes followed his movements without being disarranged. He went forward with quickened steps, as though he was gliding on wings. After the

withdrawal of the guest, he invariably reported, 'The guest has stopped looking back.'

10:4

On going through the outer gates to his lord's court, he drew himself in, as though the entrance was too small to admit him.

When he stood, he did not occupy the centre of the gateway;'[*] when he walked, he did not step on the threshold.

When he went past the station of his lord, his face took on a serious expression, his step became brisk, and his words seemed more laconic.

When he lifted the hem of his robe to ascend the hall, he drew himself in, stopped inhaling as if he had no need to breathe.

When he had come out and descended the first step, relaxing his expression, he seemed no longer to be tense.

When he had reached the bottom of the steps

he went forward with quickened steps as though he was gliding on wings.

When he resumed his station, his bearing was respectful.

*A position which would have been presumptuous.

10:5

When he held the jade tablet, he drew himself in as though its weight was too much for him. He held the upper part of the tablet as though he was bowing; he held the lower part of the tablet as though he was ready to hand over a gift. His expression was solemn as though in fear and trembling, and his feet were constrained as though following a marked line.

When making a presentation, his expression was genial.

At a private audience, he was relaxed.

The gentleman avoided using dark purple and maroon coloured silk for lapels and cuffs. Red and violet coloured silks were not used for informal dress.

When, in the heat of summer, he wore an unlined robe made of either fine or coarse material, he invariably wore it over an under-robe to set it off.

Under a black jacket, he wore lambskin; under an undyed jacket, he wore fawnskin; under a yellow jacket, he wore fox fur.

His informal fur coat was long but with a short right sleeve.

He invariably had a night robe which was half as long again as he was tall.*

Their fur being thick, pelts of the fox and the badger were used as rugs.

Once the period of mourning was over, he placed no restrictions on the kind of ornament that he wore.

Other than skirts for ceremonial occasions, everything else was made up from cut pieces.

Lambskin coats and black caps were not used on visits of condolence.

On New Year's Day, he invariably went to court in court dress.

*It has been suggested that this sentence has got out of place and should follow the first sentence in the next section.

10:7

In periods of purification, he invariably wore a house robe made of the cheaper sort of material.

In periods of purification, he invariably changed to a more austere diet and, when at home, did not sit in his usual place.

10:8

He did not eat his fill of polished rice, nor did he eat his fill of finely minced meat.

He did not eat rice that had gone sour or fish and meat that had spoiled. He did not eat food that had gone off colour or food that had a bad smell. He did not eat food that was not properly prepared nor did he eat except at the proper times. He did not eat food that had not been properly cut up, nor did he eat unless the proper sauce was available.

Even when there was plenty of meat, he avoided eating more meat than rice.

Only in the case of wine did he not set himself a rigid limit. He simply never drank to the point of becoming confused.

He did not consume wine or dried meat bought from a shop.

Even when he did not have the side dish of ginger cleared from the table, he did not eat more than was proper.

10:9~

After assisting at a sacrifice at his lord's place, be did not keep his portion of the sacrificial meat overnight. In other cases, he did not keep the sacrificial

meat for more than three days. Once it was kept beyond three days he no longer ate it.

10:10~

He did not converse at meals; nor did he talk in bed.

10:11~

Even when a meal consisted only of coarse rice and vegetable broth, he invariably made an offering from them and invariably did so solemnly.

10:12

He did not sit, unless his mat was straight.

10:13

When drinking at a village gathering, he left as soon as those carrying walking sticks had left.

10:14~

When the villagers were exorcizing evil spirits, he stood in his court robes on the eastern steps.*

*The place for a host to stand.

10:15

When making inquiries after someone in another state, he bowed to the ground twice before sending off the messenger.

10:16~

When K'ang Tzu sent a gift of medicine, [Confucius] bowed his head to the ground before accepting it. However, he said, 'Not kowing its properties, I dare not taste it.'

10:17

The stables caught fire. The Master, on returning from court, asked, 'Was anyone hurt?' He did not ask about the horses.

10:18

When his lord gave a gift of cooked food, the first thing he invariably did was to taste it after having

adjusted his mat. When his lord gave him a gift of uncooked food, he invariably cooked it and offered it to the ancestors. When his lord gave him a gift of a live animal, he invariably reared it. At the table of his lord, when his lord had made an offering before the meal he invariably started with the rice first.

10:19~

During an illness, when his lord paid him a visit, he would lie with his head to the east, with his court robes draped over him and his grand sash trailing over the side of the bed.

10:20~

When summoned by his lord, he would set off without waiting for horses to be yoked to his carriage.

10:21

When he went inside the Grand Temple, he asked questions about everything.*

*This forms part of 3:15.

10:22

Whenever a friend died who had no kin to whom his body could be taken, he said, 'Let him be given a funeral from my house.'

10:23~

Even when a gift from a friend was a carriage and horses-since it lacked the solemnity of sacrificial meat-he did not bow to the ground.

10:24

When in bed, he did not lie like a corpse, nor did he sit in the formal manner of a guest when by himself.

10:25~

When he met a bereaved person in mourning dress, even though it was someone he was on familiar terms with, he invariably assumed a solemn expression. When he met someone wearing a ceremonial cap or someone blind, even though they were well-known to him, he invariably showed them respect.*

On passing a person dressed as a mourner he would lean forward with his hands on the cross-bar of his carriage to show respect; he would act in a similar manner towards a person carrying official documents.

When a sumptuous feast was brought on, he

invariably assumed a solemn expression and rose to his feet.

When there was a sudden clap of thunder or a violent wind, he invariably assumed a solemn attitude.

*cf. 9:10.

10:26

When climbing into a carriage, he invariably stood squarely and grasped the mounting-cord.

When in the carriage, he did not turn towards the inside, nor did he shout or point.

10:27

Startled, the bird rose up and circled round before alighting. He said, 'The female pheasant on the mountain bridge, bow timely her action is, how timely

her action is!' Tzu-lu cupped one hand in the other in a gesture of respect towards the bird which, flapping its wings three times, flew away.

11

先進

HSIEN TSIN

11:1

The Master said, 'As far as the rites and music are concerned, the disciples who were the first to come to me were rustics while those who came to me

afterwards were gentlemen. When it comes to putting the rites and music to use, I follow the former.'

11:2

The Master said, 'None of those who were with me in Ch'en and Ts'ai ever got as far as my door.'*

*This is a most puzzling saying however it is interpreted.

11:3~

Virtuous conduct: Yen Yuan, Mm Tzu-ch'ien, Jan Po-niu and chung-kung; speech: Tsai Wo and Tzu-kung; government: Jan Yu and chi-lu; culture and learning: Tzu-yu and Tzu-hsia.

11:4

The Master said, 'Hui is no help to me at all. He is pleased with everything I say.'

11:5

The Master said, 'What a good son Mm Tzu-ch'ien is! No one can find fault with what his parents and brothers have to say about him.'

11:6

Nan Jung repeated over and over again the lines about the white jade sceptre.[*] Confucius gave him his elder brother's daughter in marriage.[†]

[*]i.e., the lines from Ode 256 which run as follows:

A blemish on the white jade
Can still be polished away;
A blemish on these words
Cannot be removed at all.

†cf. 5:2.

11:7

Chi K'ang Tzu asked which of his disciples was eager to learn. Confucius answered, 'There was one Yen Hui who was eager to learn, but unfortunately his allotted span was a short one and he died. Now there is no one.'*

*cf. 6:3 where a similar conversation between Duke Ai of Lu and Confucius is to be found.

11:8

Yen Yuan died, Yen Lu* asked the Master to give him his carriage to pay for an outer coffin for his son. The Master said, 'Everyone speaks up for his own son whether he is talented or not. When Li† died, he had a coffin but no outer coffin, I did not go on foot in order to provide him with an outer coffin, because it would not have been proper for me to go on foot, seeing

that I took my place after the Counsellors.'

[*]Yen Yuan's father.

[†]Confucius' son.

11:9

When Yen Yuan died, the Master said, 'Alas! Heaven has bereft Heaven has bereft me!'

11:10

When Yen Yuan died, in weeping for him, the Master showed under sorrow. His followers said, 'You are showing undue sorrow.' 'Am I? Yet if not for him, for whom should I show undue sorrow?'

11:11

When Yen Yuan died, the disciples wanted to give him a lavish burial. The Master said, 'It would not be proper.' All the same, they gave him a lavish burial. The Master said, 'Hui treated me as a father, yet I have been prevented from treating him as a son. This was none of my choice. It was the doing of these others.'

11:12

Chi-lu asked how the spirits of the dead and the gods should be served. The Master said, 'You are not able even to serve man. How can you serve the spirits?'

'May I ask about death?'

'You do not understand even life. How can you understand death?'

11:13

When in attendance on the Master, Min Tzu looked respectful and upright; Tzu-lu looked unbending; Jan Yu and Tzu-kung looked affable. The Master was happy.

'A man like Yu will not die a natural death.'*

*This remark seems out of place here. It probably belongs to another context.

11:14

The people of Lu were rebuilding the treasury. Min Tzu-ch'ien said,'Why not simply restore it? Why must it be totally rebuilt?'

The Master said, 'Either this man does not speak or he says something to the point.'

11:15

The Master said, 'What is Yu's lute doing inside my door?' The disciples ceased to treat Tzu-lu with respect. The Master said, 'Yu may not have entered the inner room, but he has ascended the hall.'

11:16

Tzu-kung asked, 'Who is superior, Shih or Shang?' The Master said, 'Shih overshoots the mark; Shang falls short.'

'Does that mean that Shih is in fact better?'

The Master said, 'There is little to choose between overshooting the mark and falling short.'

11:17

The wealth of the Chi Family was greater than that of the Duke of Chou, and still Ch'iu helped them add further to that wealth by raking in the taxes.

The Master said, 'He is no disciple of mine. You, my young friends, may attack him openly to the beating of drums.'*

*cf. Mencius, IV.A.14.

11:18

[The Master said,] 'Ch'ai is stupid; Ts'an is slow; Shih is one sided; Yu is forthright.'

11:19

The Master said, 'Hui is perhaps difficult to improve upon; he allows himself constantly to be in dire poverty. Ssu refuses to accept his lot and indulges in money making, and is frequently right in his conjectures.'

11:20

Tzu-chang asked about the way of the good man. The Master said, 'Such a man does not follow in other people's footsteps; neither does he gain entrance into the inner room.'*

*For the expression 'inner room' see chapter 15 above.

11:21

The Master said, 'is one who simply sides with tenacious opinions a gentleman? or is he merely putting on a dignified appearance?'

11:22

Tzu-lu asked, 'Should one immediately put into practice what one has heard?' The Master said, 'As your father and elder brothers are still alive, you are hardly in

a position immediately to put into practice what you have heard.'

Jan Yu asked, 'Should one immediately put into practice what one has heard?' The Master said, 'Yes. One should.'

Kung-hsi Hua said, 'When Yu asked whether one should im- mediately put into practice what one had heard, you pointed out that his father and elder brothers were alive. Yet when Ch'iu asked whether one should immediately put into practice what one had heard, you answered that one should. I am puzzled. May I be elightened?'

The Master said, 'Ch'iu holds himself back. It is for this reason that I tried to urge him on. Yu has the energy of two men. It is for this reason that I tried to hold him back.'

11:23

When the Master was under siege in K'uang, Yen Yuan fell behind. The Master said, 'I thought you had met your death.' 'While you, Master, are alive, how would I dare die?'

11:24

Chi Tzu-jan asked, 'Can Chung Yu and Jan Ch'iu be called great ministers?'

The Master said, 'I had expected a somewhat different question. It never occurred to me that you were going to ask about Yu and Ch'iu. The term "great minister" refers to those who serve their lord according to the Way and who, when this is no longer possible, relinquish office. Now men like Yu and Ch'iu can be described as ministers appointed to make up the full quota.'

'In that case, are they the kind that will always do as they are told?'

'No. They will not do so when it comes to patricide or regicide.'

11:25

On the occasion Tzu-lu made Tzu-kao the prefect of Pi, the Master said, 'He is ruining another man's son.'

Tzu-lu said, 'There are the common people and one's fellow men, and there are the altars to the gods of earth and grain. Why must one have to read books before one is said to learn?'

The Master said, 'It is for this reason that I dislike men who are plausible.'

11:26

When Tzu-lu, Tseng Hsi, Jan Yu and Kung-hsi Hua were seated in attendance, the Master said, 'Do not feel constrained simply because I am a little older than you are. Now you are in the habit of saying, "My abilities are not appreciated," but if someone did appreciate your abilities, do tell me how you would go about things.'

Tzu-lu promptly answered, 'If I were to administer a state of a thousand chariots, situated between powerful neighbours,

troubled by armed invasions and by repeated famines, I could, within three years, give the people courage and a sense of direction.'

The Master smiled at him.

'Ch'iu, what about you?'

'If I were to administer an area measuring sixty or seventy li square, or even fifty or sixty Ii square, I could, within three years, bring the size of the population up to an adequate level. As to the rites and music, I would leave that to abler gentlemen.'

'Ch'ih, how about you?'

'I do not say that I already have the ability, but I am ready to learn. On ceremonial occasions in the ancestral temple or in diplomatic gatherings, I should like to assist as a minor official in charge of protocol, properly dressed in my ceremonial cap and robes.'

'Tien, how about you?'

After a few dying notes came the final chord, and then he stood up from his lute. 'I differ from the other three in my choice.'

The Master said, 'What harm is there in that? After all each man is stating what he has set his heart upon.'

'In late spring, after the spring clothes have been newly made, I should like, together with five or six adults and six or seven boys, to go bathing in the River Yi and enjoy the breeze on the Rain Altar, and then to go home chanting poetry.'

The Master sighed and said, 'I am all in favour of Tien.'

When the three left, Tseng Hsi stayed behind. He said, 'What do you think of what the other three said?'

'They were only stating what they had set their hearts upon.'

'Why did you smile at Yu?'

'It is by the rites that a state is administered, but in the way he spoke Yu showed a lack of modesty. That is why I smiled at him.'

'In the case of Ch'iu, was he not concerned with a state?'

'What can justify one in saying that sixty or seventy ii square or indeed fifty or sixty h square do not deserve the name of "state"?'

'In the case of Ch'ih, was he not concerned with a state?'

'What are ceremonial occasions in the ancestral temple and diplomatic gatherings if not matters which concern rulers of feudal states? If Ch'iu plays only a minor part, who would be able to play a major role?'

12

顏淵

YEN YUAN

12:1

Yen Yuan asked about benevolence. The Master said, 'To return to the observance of the rites through

overcoming the self constitutes benevolence. If for a single day a man could return tO the observance of the rites through overcoming himself, then the whole Empire would consider benevolence to be his. However, the practice of benevolence depends on oneself alone, and not on others.'

Yen Yuan said, 'I should like you to list the items.' The Master said, 'Do not look unless it is in accordance with the rites; do not listen unless it is in accordance with the rites; do not speak unless it is in accordance with the rites; do not move unless it is in accordance with the rites.'

Yen Yuan said, 'Though I am not quick, I shall direct my efforts towards what you have said.'

12:2

Chung-kung asked about benevolence. The Master said, 'When abroad behave as though you were receiving an important guest. When employing the services of the common people behave as though you were officiating at an important

sacrifice. Do not impose on others what you yourself do not desire.* In this way you will be free from ill will whether in a state or in a noble family.'

Chun-kung said, 'Though I am not quick, I shall direct my efforts towards what you have said.'

*This sentence is to be found in 15:24.

12:3

Ssu-ma Niu asked about benevolence. The Master said, 'The mark of the benevolent man is that he is loath to speak.'

'In that case, can a man be said to be benevolent simply because he is loath to speak?'

The Master said, 'When to act is difficult, is it any wonder that one is loath to speak?'*

*for fear that one may be unable to live up to one's words.

12:4

Ssu-ma Niu asked about the gentleman. The Master said, 'The gentleman is free from worries and fears.'

'In that case, can a man be said to be a gentleman simply because he is free from worries and fears?'

The Master said, 'If, on examining himself, a man finds nothing to reproach himself for, what worries and fears can he have?'

12:5

Ssu-ma Niu appeared worried, saying, 'All men have brothers. I alone have none.' Tzu-hsia said, 'I have heard it said: life and death are a matter of Destiny; wealth and honour depend on Heaven. The gentleman is reverent and does nothing amiss, is respectful towards others and observant of the rites, and all within the Four Seas are his brothers. What need is there for the gentleman to worry about not having any

brothers?'

12:6

Tzu-chang asked about perspicacity. The Master said, 'When a man is not influenced by slanders which are assiduously repeated or by complaints for which he feels a direct sympathy, he can be said to be perspicacious. He can at the same time be said to be farsighted.'

12:7

Tzu-kung asked about government. The Master said, 'Give them enough food, give them enough arms, and the common people will have trust in you.'

Tzu-kung said, 'If one had to give up one of these three, which should one give up first?'

'Give up arms.'

Tzu-kung said, 'If one had to give up one of

the remaining two, which should one give up first?'

'Give up food. Death has always been with us since the beginning of time, but when there is no trust, the common people will have nothing to stand on.'

12:8

Chi Tzu-ch'eng said, 'The important thing about the gentleman is the stuff he is made of. What does he need refinement for?' Tzu-kung commented, 'It is a pity that the gentleman should have spoken so about the gentleman. "A team of horses cannot catch up with one's tongue." The stuff is no different from refinement; refinement is no different from the stuff. The pelt of a tiger or a leopard, shorn of hair, is no different from that of a dog or a sheep.'

12:9

Duke Al asked Yu Juo, 'The harvest is bad, and I have not sufficient to cover expenditure. What should I do?'

Yu Juo answered, 'What about taxing the people one part in ten?'

'I do not have sufficient as it is when I tax them two parts in ten. How could I possibly tax them one part in ten?'

'When the people have sufficient, who is there to share your insufficiency? When the people have insufficient, who is there to share your sufficiency?'

12:10

Tzu-chang asked about the exaltation of virtue and the recognition of misguided judgement. The Master said, 'Make it your guiding principle to do your best for others and to be trustworthy in what you say, and move yourself to where rightness is, then you will be exalting virtue. When you love a man you want him to live and when you hate him you want to die. If,

having wanted him to live, you then want him to die, this is misguided judgement.

If you did not do so for the sake of riches,
You must have done so for the sake of novelty. *

*The quotation which is from Ode 188 seems to have no bearing on the subject under discussion. It has been suggested that it does not belong here.

12:11

Duke Ching of Ch'i asked Confucius about government. Confucius answered, 'Let the ruler be a ruler, the subject a subject, the father a father, the son a son.' The Duke said, 'Splendid! Truly, if the ruler be not a ruler, the subject not a subject, the father not a father, the son not a son, then even if there be grain, would I get to eat it?'

12:12

The Master said, 'If anyone can arrive at the truth in a legal dispute on the evidence of only one party, it is, perhaps, Yu.'

Tzu-lu never put off the fulfilment of a promise to the next day.

12:13

The Master said, 'In hearing litigation, I am no different from any other man. But if you insist on a difference, it is, perhaps, that I try to get the parties not to resort to litigation in the first place.'

12:14

Tzu-chang asked about government. The Master said, 'Over daily routine do not show weariness, and when there is action to be taken, give of your best.'

12:15

The Master said, 'The gentleman widely versed in culture but brought back to essentials by the rites can, I suppose, be relied upon not to turn against what he stood for.'*

*This is a repetition of 6:27.

12:16

The Master said, 'The gentleman helps others to realize what is good in them; he does not help them to realize what is bad in them. The small man does the opposite.'

12:17

Chi K'ang Tzu asked Confucius about government. Confucius answered, 'To govern (cheng) is to correct (cheng).* If you set an example by being correct, who would dare to remain incorrect?'

*Besides being homophones, the two words in Chinese are cognate, thus showing that the concept of 'governing' was felt to be related to that of 'correcting'.

12:18

The prevalence of thieves was a source of trouble to Chi k'ang Tzu who asked the advice of Confucius. 'Confucius answered, 'If you yourself were not a man of desires,* no one would steal even if stealing carried a reward.'

*in other words, if you did not set an example by stealing from the people.

12:19

Chi K'ang Tzu asked Confucius about government, saying, 'What would you think if, in order to move closer to those who possess the Way, I were to kill those who do not follow the Way?'

Confucius answered, 'In administering your government, what need is there for you to kill? Just desire the good yourself and the common people will be good. The virtue of the gentleman is like wind; the virtue of the small man is like grass. Let the wind blow over the grass and it is sure to bend.'*

*This saying is quoted in Mencius, III.A.2.

12:20

Tzu-chang asked, 'What must a Gentleman be like before he can be said to have got through?' The Master said, 'What on earth do you mean by getting through?' Tzu-chang answered, 'What I have in mind is a man who is sure to be known whether he serves in a state or in a noble family.' The Master said, 'That is being known, not getting through. Now the term "getting through" describes a man who

is straight by nature and fond of what is right, sensitive to other people's words and observant of the expression on their faces, and always mindful of being modest. Such a man is bound to get through whether he serves in a state or in a noble family. On the other hand, the term "being known" describes a man who has no misgivings about his own claim to benevolence when all he is doing is putting up a facade of benevolence which is belied by his deeds. Such a man is sure to be known, whether he serves in a state or in a noble family.'

12:21

Fan Ch'ih was in attendance during an outing to the Rain Altar. He said, 'May I ask about the exaltation of virtue, the reformation of the depraved and the recognition of misguided judgement?' The Master said, 'What a splendid question! To put service before the reward you get for it, is that not exaltation of virtue?[*] To attack evil as evil and not as evil of a particular man, is that not the way to reform the depraved? To let a sudden fit of anger make you forget the safety of your own person or even that of

your parents, is that not misguided judgement?'

*The two words te (to get) and te (virtue) seem to be cognate. Virtue is what one makes one's own by the pursuit of the tao (Way). (For a discussion of this point in a Taoist context, see the Tao te ching, p.42).

12:22

Fan Ch'ih asked about benevolence. The Master said, 'Love your fellow men.'

He asked about wisdom. The Master said, 'Know your fellow men.' Fan Ch'ih failed to grasp his meaning. The Master said, 'Raise the straight and set them over the crooked.* This can make the crooked straight.'

Fan Ch'ih withdrew and went to see Tzu-hsia, saying, 'Just now, I went to see the Master and asked about wisdom. The Master said, "Raise the straight and set them over the crooked. This can make the crooked straight." What did he mean?'

Tzu-hsia said, 'Rich, indeed, is the meaning of these words. When Shun possessed the Empire, he raised Kao Yao from the

multitude and by so doing put those who were not benevolent at a great distance. When T'ang possessed the Empire, he raised Yi Yin from the multitude and by so doing put those who were not benevolent at a great distance.'

*For this saying, see 2:19.

12:23

Tzu-kung asked about how friends should be treated. The Master said, 'Advise them to the best of your ability and guide them properly, but stop when there is no hope of success. Do not ask to be snubbed.'*

*cf. 4:26.

12:24

Tseng Tzu said, ‘A gentleman makes friends through being cultivated, but looks to friends for support in benevolence.’

13

子路

TSZE-LU

13:1

Tzu-lu asked about government. The Master said, ‘Encourage the people to work hard by setting an example yourself.’ Tzu-lu asked for more. The Master

said, 'Do not allow your efforts to slacken.'

13:2

While he was steward to the Chi Family, Chung-kung asked about government. The Master said, 'Set an example for your officials to follow; show leniency towards minor offenders; and promote men of talent.'

'How does one recognize men of talent to promote?'

The Master said, 'Promote those you do recognize. Do you suppose others will allow those you fail to recognize to be passed over?'

13:3

Tzu-lu said, 'If the Lord of Wei left the administration (cheng) of his state to you, what would you put first?'

The Master said, 'If something has to be put first, it is, perhaps, the rectification (cheng)* of names.'

Tzu-lu said, 'Is that so? What a roundabout way you take! Why bring rectification in at all?'

The Master said, 'Yu, how boorish you are. Where a gentleman is ignorant, one would expect him not to offer any opinion. When names are not correct, what is said will not sound reasonable; when what is said does not sound reasonable, affairs will not culminate in success; when affairs do not culminate in success, rites and music will not flourish; when rites and music do not flourish, punishments will not fit the crimes; when punishments do not fit the crimes, the common people will not know where to put hand and foot. Thus when the gentleman names something, the name is sure to be usable in speech, and when he says something this is sure to be practicable. The thing about the gentleman is that he is anything but casual where speech is concerned.'

*For a discussion about the two words pronounced cheng see note to 12:17.

13:4

Fan Ch'ih asked to be taught how to grow crops. The Master said, 'I am not as good as an old farmer.' He asked to be taught how to grow vegetables. 'I am not as good as an old gardener.'

When Fan Ch'ih left, the Master said, 'How petty Fan Hsu is! When those above love the rites, none of the common people will dare be irreverent; when they love what is right, none of the common people will dare be insubordinate; when they love trustworthiness, none of the common people will dare be insincere. In this way, the common people from the four quarters will come with their children strapped on their backs. What need is there to talk about growing crops?'

13:5

The Master said, 'If a man who knows the three hundred Odes by heart fails when given administrative responsibilities and proves incapable of

exercising his own initiative when sent to foreign states, then what use are the Odes to him, however many he may have learned?'

13:6

The Master said, 'If a man is correct in his own person, then there will be obedience without orders being given; but if he is not correct in his own person, there will not be obedience even though orders are given.'

13:7

The Master said, 'In their government the states of Lu and Wei are as alike as brothers.'

13:8

The Master said about Prince Ching of Wei that he showed a laudable attitude towards a house as a place to live in. When he first had a house, he said, 'It is more or less adequate.' When he had extended it somewhat, he said, 'It has more or less everything.' When it had become sumptuous, he said, 'It is more or less grand enough.'

13:9

When the Master went to Wei, Jan Yu drove for him. The Master said, 'What a flourishing population!'

Jan Yu said, 'When the population is flourishing, what further benefit can one add?'

'Make the people rich.'

'When the people have become rich, what further benefit can one add?'

'Train them.'*

*For the meaning of the people see chapters 29 and 30 below.

13:10

The Master said, 'If anyone were to employ me, in a year's time I would have brought things to a satisfactory state, and after three years I should have results to show for it.'

13:11

The Master said, 'How true is the saying that after a state has been ruled for a hundred years by good men it is possible to get the better of cruelty and to do away with killing.'

13:12

The Master said, 'Even with a true king it is bound to take a generation for benevolence to become a reality.'

13:13

The Master said, 'If a man manages to make himself correct, what difficulty will there be for him to take part in government? If he cannot make himself correct, what business has he with making others correct?'*

*For the connotation between government and correction see 12:17.

13:14

Jan Tzu returned from court. The Master said, 'Why so late?' 'There were affairs of state.' The Master said, 'They could only have been routine matters. Were there affairs of state, I would get to hear of them, even though I am no longer given any office.'

13:15

Duke Ting asked, 'Is there such a thing as a single saying that can lead a state to prosperity?'

Confucius answered, 'A saying cannot quite do that. There is a saying amongst men: "U is difficult to be a ruler, and it is not easy to be a subject either." If the ruler understands the difficulty of being a ruler, then is this not almost a case of a saying leading the state to prosperity?'

'Is there such a thing as a saying that can lead the state to ruin?'

Confucius answered, 'A saying cannot quite do that. There is a saying amongst men: "I do not at all enjoy being a ruler, except for in fact that no one goes against what I say." If what he says is good and no one goes against him, good. But if what he says is not good and no one goes against him, then is this not almost a case of a saying leading the state to ruin?'

13:16

The Governor of She asked about government. The Master said, 'Ensure that those who are near are pleased and those who are far away are attracted.'

13:17

On becoming prefect of Chu Fu, Tzu-hsia asked about government. The Master said, 'Do not be impatient. Do not see only petty gains. If you are impatient, you will not reach your goal. If you see only petty gains, the great tasks will not be accomplished.'

13:18

The Governor of She said to Confucius, 'In our village we have an example of a straight person. When the father

stole a sheep, the son gave evidence against him.' Confucius answered, 'In our village those who are straight are quite different. Fathers cover up for their sons, and sons cover up for their fathers. Straightness is to be found in such behaviour.'

13:19

Fan Ch'ih asked about benevolence. The Master said, 'While at home hold yourself in a respectful attitude; when serving in an official capacity be reverent; when dealing with others do your best. These are qualities that cannot be put aside, even if you go and live among the barbarians.'

13:20

Tzu-kung asked, 'What must a man be like before he can be said truly to be a Gentleman?' The Master said, 'A man who has a sense of shame in the way he conducts himself and, when sent abroad, does

not disgrace the commission of his lord can be said to be a Gentleman.'

'May I ask about the grade below?'

'Someone praised for being a good son in his clan and for being a respectful young man in the village.'

'And the next?'

'A man who insists on keeping his word and seeing his actions through to the end can, perhaps, qualify to come next, even though he shows a stubborn petty-mindedness.'

'What about men who are in public life in the present day?'

The Master said, 'Oh, they are of such limited capacity that they hardly count.'

13:21

The Master said, 'Having failed to find moderate men for associates, one would, if there were no alternative, have to turn to the undisciplined and the over-scrupulous. The former are

enterprising, while the latter will draw the line at certain kinds of action.'

13:22

The Master said, 'The southerners have a saying: A man devoid of constancy* will not make a shaman or a doctor. How well said! "If one does not show constancy in one's virtue, one will, perhaps, suffer shame."'† The Master went on to comment, 'The import of the saying is simply that in such a case there is no point in consulting the oracle.'

*cf. 7:26.

†The text to the third line of hexagram 32 heng (constancy).

13:23

The Master said, 'The gentleman agrees with others without being an echo. The small man echoes without

being in agreement.'

13:24

Tzu-kung asked, '"All in the village like him." What do you think of that?'

The Master said, 'That is not enough.'

'"All in the village dislike him." What do you think of that?'

The Master said, 'That is not enough either. "Those in his village who are good like him and those who are bad dislike him." That would be better.'

13:25

The Master said, 'The gentleman is easy to serve but difficult to please. He will not be pleased unless you try to please him by following the Way, but when it comes to employing the services of others,

he does so within the limits of their capacity. The small man is difficult to serve but easy to please. He will he pleased even though you try to please him by not following the Way, but when it comes to employing the services of others, he demands all-round perfection.'

13:26

The Master said, 'The gentleman is at ease without being arrogant; the small man is arrogant without being at ease.'

13:27

The Master said, 'Unbending strength, resoluteness, simplicity and reticence* are close to benevolence.'

*cf. 12:3.

13:28

Tzu-lu asked, 'What must a man be like before he deserves to be called a Gentleman?' The Master said, 'One who is, on the one hand, earnest and keen and, on the other, genial deserves to be called a Gentleman-earnest and keen amongst friends and genial amongst brothers.'

13:29

The Master said, 'After a good man has trained the common people for seven years, they should be ready to take up arms.'

13:30

The Master said, 'To send the common people to war untrained is to throw them away.'

14

憲問

HSIEN WAN

14:1

Hsien asked about the shameful. The Master said, 'It is shameful to make salary your sole object, irrespective of whether the Way prevails in the state or not.'

#

‘Standing firm against the temptation to press one’s advantage, to brag about oneself, to harbour grudges or to be covetous may be called “benevolent”?’

The Master said, ‘It may be called “difficult”, but I don’t know about its being benevolent.’

14:2

The Master said, ‘A Gentleman who is attached to a settled home is not worthy of being a Gentleman.’

14:3

The Master said, ‘When the Way prevails in the state, speak and act with perilous high-mindedness; when the Way does not prevail, act with perilous high-mindedness but speak with self-effacing diffidence.’

14:4

The Master said, 'A man of virtue is sure to be the author of memorable sayings, but the author of memorable sayings is not necessarily virtuous. A benevolent man is sure to possess courage, but a courageous man does not necessarily possess benevolence.'

14:5

Nan-kung K'uo asked Confucius, 'Both Yi who was good at archery and Ao* who could push a boat over dry land met violent deaths, while Yu and Chi who took part in planting the crops gained the Empire.' The Master made no reply.

After Nan-kung K'uo had left, the Master commented, 'How gentlemanly that man is! How he reveres virtue!'

*A legendary figure famed for his physical strength.

14:6

The Master said, 'We may take it that there are cases of gentlemen who are unbenevolent, but there is no such thing as a small man who is, at the same time, benevolent.'

14:7

The Master said, 'Can you love anyone without making him work hard? Can you do your best for anyone without educating him?'

14:8

The Master said, 'In composing the text of a treaty, P'i Ch'en would write the draft, Shih Shu would make comments, Tzu-yu, the master of protocol, would touch it up and Tzu-ch'an of Tung Li would make embellishments.'

14:9

Someone asked about Tzu-ch'an. The Master said, 'He was a generous man.' He asked about Tzu-hsi. The Master said, 'That man! That man!' He then asked about Kuan Chung. The Master said, 'He was a man.* He took three hundred households from the fief of the Po Family in the city of P'ien, and Po, reduced to living on coarse rice, did not utter a single word of complaint to the end of his days.'

*The text is probably corrupt. In the light of the first answer, an adjective, probably 'benevolent', should precede the word 'man'. See chapters 16 and 17 below where Kuan Chung is said to be 'benevolent'.

14:10

The Master said, 'It is more difficult not to complain of injustice when poor than not to behave with arrogance when rich.'

14:11

The Master said, 'Meng Kung-ch'uo would be more than adequate as steward to great noble families like Chao or Wei, but he would not be suitable as Counsellor even in a small state like T'eng or Hsueh.'

14:12

Tzu-lu asked about the complete man.

The Master said, 'A man as wise as Tsang Wu-chung, as free from desires as Meng Kung-ch'uo, as courageous as Chuang-tzu of Pien and as accomplished as Jan Ch'iu, who is further refined by the rites

and music, may be considered a complete man.' Then he added, 'But to be a complete man nowadays one need not be all these things. If a man remembers what is right at the sight of profit, is ready to lay down his life in the face of danger, and does not forget sentiments he has repeated all his life even after having been in straitened circumstances for a long time, he may be said to be a complete man.'

14:13

The Master asked Kung-ming Chia about Kung-shu Wen-tzu, 'Is it true that your Master never spoke, never laughed and never took anything?'

Kung-ming Chia answered, 'Whoever told you that exaggerated. My Master spoke only when it was time for him to speak. So people never grew tired of his speaking. He laughed only when he was feeling happy. So people never grew tired of his laughing. He took only when it was right for him to take. So people never grew tired of his taking.'

The Master said, 'Can that really be the right

explanation for the way he was, I wonder?'

14:14

The Master said, 'Tsang Wu-chung used his fief to bargain for a successor to his line. Should it be said that he was not coercing his lord, I would not believe it.'

14:15

The Master said, 'Duke Wen of Chin was crafty and lacked integrity. Duke Huan of Ch'i, on the other hand, had integrity and was not crafty.'

14:16

Tzu-lu said, 'When Duke Huan had Prince Chiu killed, Shao Hu died for the Prince but Kuan Chung failed to do so.' He added, 'In that case, did he fall short of benevolence?' The Master said, 'It was due to Kuan Chung that Duke Huan was ab~, without a show of force, to assemble the feudal lords nine times. Such was his benevolence. Such was his benevolence.'

14:17

Tzu-kung said, 'I don't suppose Kuan Chung was a benevolent man. Not only did he not die for Prince Chiu, but he lived to help Huan who had the Prince killed.'

The Master said, 'Kuan Chung helped Duke Huan to become the leader of the feudal lords and to save the Empire from collapse. To this day, the common people still enjoy the benefit of his acts. Had it not been for Kuan Chung, we might well be wearing our hair down and folding our robes to the left.* Surely he was not like the com- mon man or woman who, in their petty faithfulness, commit suicide in a ditch without anyone

taking any notice.

*i.e., in the fashion of the barbarians.

14:18

Counsellor Chuan who had been an official in the household of Kung-shu Wen-tzu was promoted to high office in the state, serving side by side with Kung'shu Wen-tzu. On hearing of this, the Master commented, 'Kung-shu Wen-tzu deserved the epithet "wen".'*

*An account of the conferment of the posthumous title "wen" on Kung-shu Wen-tzu is to be found in the T'an kung chapter of the Li chi (Li chi chu shu, 10.1a-1b). In the Yi chou shu, it is said, among other things, that 'bestowing rank on the common people is called "wen"'(p.196). Cf. note to 5:15.

14:19

When the Master spoke of the total lack of moral principle on the part of Duke Ling of Wei, K'ang Tzu

commented, 'That being the case, how is it he did not lose his state?'

Confucius said, 'Chung-shu Yu was responsible for foreign visitors, Priest T'uo for the ancestral temple and Wang-sun Chia for military affairs. That being the case, what question could there have been of his losing his state?'

14:20

The Master said, 'Claims made immodestly are difficult to live up to.'

14:21

Ch'en Ch'eng Tzu killed Duke Chien. After washing himself ceremonially, Confucius went to court and reported to Duke Ai, saying, 'Ch'en Heng has killed his lord. May I request that an army be sent to punish him?' The Duke answered, 'Tell the three noble lords.'* Confucius said, 'I

have reported this to you simply because I have a duty to do so, seeing that I take my place after the Coun- sellors, and now you say "Tell the three noble lords."'

He went and reported to the three noble lords, and they refused his request. Confucius said, 'I have reported this to you simply because I have a duty to do so, seeing that I take my place after the Counsellors.'[†]

[*]i.e., the heads of the three powerful families in Lu.

[†]The incident is recorded in the Tso Chuan(Tso chuan chu shu, 59.19a-19b).

14:22

Tzu-lu asked about the way to serve a lord. The Master said, 'Make sure that you are not being dishonest with him when you stand up to him.'

14:23

The Master said, 'The gentleman gets through to what is up above; the small man gets through to what is down below.'*

*cf. chapter 35 below.

14:24

The Master said, 'Men of antiquity studied to improve themselves; men today study to impress others.'

14:25

Ch'u Po-yu sent a messenger to Confucius. Confucius sat with him and asked him, 'What does your master do?' He answered, 'My master seeks to reduce his errors but has not been able to do so.'

When the messenger had left, the Master commented, 'What a messenger! What a

messenger!'

14:26

The Master said, 'Do not concern yourself with matters of government unless they are the responsibility of your office.'*

#

Tseng Tzu commented, 'The gentleman does not allow his thoughts to go beyond his office.'

*This saying is also found in 8:14.

14:27

The Master said, 'The gentleman is ashamed of his word outstripping his deed.'

14:28

The Master said, 'There are three things constantly on the lips of the gentleman none of which I have succeeded in following: "A man of benevolence never worries;[1] a man of wisdom is never in two minds;[2] a man of courage is never afraid,"'[3] Tzu-kung said, 'What the Master has just quoted is a description of himself.'

[1]about the future.

[2]about right and wrong.

[3]cf. *9:29*.

14:29

Tzu-kung was given to grading people. The Master said, 'How superior Ssu is! For my part I have no time for such things.'

14:30

The Master said, 'It is not the failure of others to appreciate your abilities that should trouble you,* but rather your own lack of them.'

*This sentence is to be found in 1:16.

14:31

The Master said, 'Is a man not superior who, without anticipating attempts at deception or presuming acts of bad faith, is, nevertheless, the first to be aware to such behaviour?'

14:32

Wei-sheng Mu said to Confucius, 'Ch'iu, why are you so restless? Are you, perhaps, trying to practise flattery?'

Confucius answered, 'I am not so impertinent as to practise flattery. It is just that I so detest inflexibility.'

14:33

The Master said, 'A good horse is praised for its virtue, not for its strength.'

14:34

Someone said,

*'Repay an injury with a good turn.**

What do you think of this saying?'

The Master said, 'What, then, do you repay a good turn with? You repay an injury with straightness, but you repay a good turn with a good turn.'

*cf. 'Do good to him who has done you an injury.'(Tao te ching, ch.63, p.124)

14:35

The Master said, 'There is no one who understands me.' Tzu-kung said, 'How isit that there is no one who understands you?' The Master said, 'I do not complain against Heaven, nor do I blame Man. In my studies, I start from below and get through to what is up above. If I am understood at all, it is, perhaps, by Heaven.'

14:36

Kung-po Liao spoke ill of Tzu-lu to Chi-Sun. Tz~fu Ching-po reported this, saying, 'My master shows definite signs of being swayed by Kung-po Liao, but I still have enough influence to have his carcass exposed in the market place.'

The Master said, 'it is Destiny if the Way prevails; it is equally Destiny if the Way falls into disuse. What can Kung-po Liao do in defiance of Destiny?'

14:37

The Master said, 'Men who shun the world come first; those who shun a particular place come next; those who shun a hostile look come next; those who shun hostile words come last.'

#

The Master said, 'There were seven who arose.'*

*This saying must have become detached from its proper context, as it makes little sense here.

14:38

Tzu-lu put up for the night at the Stone Gate. The gatekeeper said, 'Where have you come from?' Tzu-lu said, 'From the K'ung family.' 'Is that the K'ung who keeps working towards a goal the realization of which he knows to be hopeless?'

14:39

While the Master was playing the stone chimes in Wei, a man who passed in front of the door, carrying a basket, said, 'The way he plays the stone chimes is fraught with frustrated purpose.' Presently he added, 'How squalid this stubborn sound is. If no one understands him,[*] then he should give up, that is all.

When the water is deep, go across by wading;
When it is shallow, lift your hem and cross.'[†]

The Master said, 'That would be resolute indeed. Against such resoluteness there can be no argument.'

[*]cf. chapter 35 above.

[†]Ode 54.

14:40

Tzu-chang said, 'The *Book of History* says,

Kao Tsung confined himself to his mourning hut,
*and for three years remained silent.**

What does this mean?'

The Master said, 'There is no need to go to Kao Tsung for an example. This was always so amongst men of antiquity. When the ruler died, all the officials joined together and placed themselves under the prime minister and, for three years, accepted his command.'

*Shu ching chu shu, 16.10b.

14:41

The Master said, 'When those above are given to the observance of the rites, the common people will be easy to command.'*

*cf. 13:4.

14:42

Tzu-lu asked about the gentleman. The Master said, 'He cultivates himself and thereby achieves reverence.'

'Is that all?'

'He cultivates himself and thereby brings peace and security to his fellow men.'

'Is that all?'

'He cultivates himself and thereby brings peace and security to the people. Even Yao and Shun would have found the task of bringing peace and security to the people taxing.'

14:43

Yuan Jang sat waiting with his legs spread wide. The Master said, 'To be neither modest nor deferential when young, to have passed on nothing worthwhile when grown up, and to refuse to die when old, that is what I call a pest.' So saying, the Master tapped him on the shin with his stick.

14:44

After a boy of Ch'ueh Tang had announced a visitor, someone asked about him, saying, 'Is he one who is likely to make progress?' The Master said, 'I have seen him presume to take a seat and to walk abreast his seniors. He does not want to make progress. He is after quick results.'

15

衛靈公

WEI LING KUNG

15:1

Duke Ling of Wei asked Confucius about military formations. Confucius answered, 'I have, indeed, heard something about the use of sacrificial vessels, but I have never studied the matter of commanding troops.' The next day he departed.

15:2~

In Ch'en when provisions ran out the followers* had become so weak that none of them could rise to their feet. Tzu-lu, with resentment written all over his face, said, 'Are there times when even gentlemen are brought to such extreme straits?' The Master said, 'It comes as no surprise to the gentleman to find himself in extreme straits. The small man finding himself in extreme straits would throw over all restraint.'

*of Confucius.

15:3

The Master said, 'Ssu, do you think that I am the kind of man who learns widely and retains what he has learned in his mind?'

'Yes, I do. Is it not so?'

'No. I have a single thread binding it all together.'*

*cf. 4:15.

15:4

The Master said, 'Yu, rare are those who understand virtue.'

15:5

The Master said, 'If there was a ruler who achieved order without taking any action, it was, perhaps, Shun. There was nothing for him to do but to hold himself in a respectful posture and to face due south.'*

*The seat of the emperor faces south.

15:6

Tzu-chang asked about going forward without obstruction. The Master said, 'If in word you are conscientious and trustworthy and in deed singleminded and reverent, then even in the lands of the bar- barians you will go forward without obstruction. But if you fail to be conscientious and trustworthy in word or to be singleminded and reverent in deed, then can you be sure of going forward without obstruction even in your own neighbourhood? When you stand you should have this ideal there in front of you, and when you are in your carriage you should see it leaning against the handle-bar. Only then are you sure to go forward without

obstruction.'

Tzu-chang wrote this down on his sash.

15:7

The Master said, 'How straight Shih Yu is! When the Way prevails in the state he is as straight as an arrow, yet when the Way falls into disuse in the state he is still as straight as an arrow.

'How gentlemanly Ch'u Po-yu is! When the Way prevails in the state he takes office, but when the Way falls into disuse in the state he allows himself to be furled and put away safely.'

15:8

The Master said, 'To fail to speak to a man who is capable of benefiting is to let a man go to waste. To speak to a man who is incapable of benefiting is to let one's words go to waste. A wise man lets

neither men nor words go to waste.'

15:9

The Master said, 'For Gentlemen of purpose and men of bene- vOlence while it is inconceivable that they should seek to stay alive at the expense of benevolence, it may happen that they have to accept death in order to have benevolence accomplished.'

15:10

Tzu-kung asked about the practice of benevolence. The Master said, 'A craftsman who wishes to practise his craft well must first sharpen his tools. You should, therefore, seek the patronage of the most distinguished Counsellors and make friends with the most benevolent Gentlemen in the state Where you happen to be staying.'

15:11

Yen Yuan asked about the government of a state. The Master said, 'Follow the calendar of the Hsia, ride in the carriage of the Yin, and wear the ceremonial cap of the Chou, but, as for music, adopt the shao and the wu.* Banish the tunes of Cheng and keep plausible men at a distance. The tunes of Cheng are wanton and plausible men are dangerous.'

*For shao and wu see 3:25.

15:12

The Master said, 'He who gives no thought to difficulties in the future is sure to be beset by worries much closer at hand.'

15:13

The Master said, 'I suppose I should give up hope. I have yet to meet the man who is as fond of virtue as he is of beauty in women.'

15:14

The Master said, 'Has Tsang Wen-chung not occupied a position he is not entitled to? He knew the excellence of Liu Hsia Hui and yet would not yield to him his position.'*

*This remark by Confucius, in a slightly different form, is also found in the Tso chuan (Tso chuan chu shu, 18.14a-b).

15:15

The Master said, 'If one sets strict standards for oneself and makes allowances for others when making demands on them, one will stay clear of ill

will.'

15:16

The Master said, 'There is nothing I can do with a man who is not constantly saying, "What am I to do? What am I to do?"'

15:17

The Master said, 'It is quite a remarkable feat for a group of men who are together all day long merely to indulge themselves in acts of petty cleverness without ever touching on the subject of morality in their conversation!'

15:18

The Master said, 'The gentleman has morality as his basic stuff and by observing the rites puts it into practice, by being modest gives it expression, and by being trustworthy in word brings it to completion. Such is a gentleman indeed!'

15:19

The Master said, 'The gentleman is troubled by his own lack of ability, not by the failure of others to appreciate him.'*

*cf. 14:30.

15:20

The Master said, 'The gentleman hates not leaving behind a name when he is gone.'

15:21

The Master said, 'What the gentleman seeks, he seeks within himself; what the small man seeks, he seeks in others.'

15:22

The Master said, 'The gentleman is conscious of his own superiority without being contentious, and comes together with other gentlemen without forming cliques.'

15:23

The Master said, 'The gentleman does not recommend a man on account of what he says, neither does he dismiss what is said on account of the speaker.'

15:24

Tzu-kung asked, 'Is there a single word which can be a guide to conduct throughout one's life?' The Master said, 'It is perhaps the word "shu".* Do not impose on others what you yourself do not desire.'

*i.e., using oneself as a measure in guaging the wishes of others. Cf. 6:30 and 4:15. It is interesting to note that in 5:12 when Tzu-kung remarked that if he did not wish others to impose on him neither did he wish to impose on others, Confucius' comment was that this was beyond his ability.

15:25

The Master said, 'Whom have I ever praised or condemned? If there is anyone I praised, you may be sure that he had been put to the test. These common people are the touchstone by which the Three Dynasties were kept to the straight path.'

15:26

The Master said, 'I am old enough to have seen scribes who lacked refinement. Those who had horses would permit others to drive them.* Nowadays, there are, I suppose, no longer such cases.'

*One's carriages and horses are not things one should lightly permit others to use. To do so shows, therefore, a lack of refinement. This, as far as I can understand it, is the interpretation proposed by Professor Chow Tse-tsung. (See his 'Shou "shih chih chueh wen"', Ta lu tsa chih, XXXVII.4, 1968, pp. 1-16).

15:27

The Master said, 'Artful words will ruin one's virtue; the lack of self-restraint in small matters will bring ruin to great plans.'

15:28

The Master said, 'Be sure to go carefully into the case of the man who is disliked by the multitude. Be sure to go carefully into the case of the man who is liked by the multitude.'*

*cf. 13:24.

15:29

The Master said, 'It is Man who is capable of broadening the Way. It is not the Way that is capable of broadening Man.'

15:30

The Master said, 'Not to mend one's ways when one has erred is to err indeed.'

15:31

The Master said, 'I once spent all day thinking without taking food and all night thinking without going to bed, but I found that I gained nothing therefrom. It would have been better for me to have spent the time in learning.'

15:32

The Master said, 'The gentleman devotes his mind to attaining the Way and not to securing food. Go and till the land and you will end up by being hungry, as a matter of course; study, and you will end up with the salary of an official, as a matter of course. The gentleman worries about the Way, not about poverty.'

15:33

The Master said, ‘What is within the reach of a man’s under- standing but beyond the power of his benevolence to keep is some- thing he will lose even if he acquires it. A man may be wise enough to attain it and benevolent enough to keep it, but if he does not rule over them with dignity, then the common people will not be reverent. A man may be wise enough to attain it, benevolent enough to keep it and may govern the people with dignity, but if he does not set them to work in accordance with the rites, he is still short of perfection.’

15:34

The Master said, ‘The gentleman cannot be appreciated in small things but is acceptable in great matters. A small man is not acceptable in great matters but can be appreciated in small things.’

15:35

The Master said, 'Benevolence is more vital to the common people than even fire and water. In the case of fire and water, I have seen men die by stepping on them, but I have never seen any man die by stepping on benevolence.'

15:36

The Master said, 'When faced with the opportunity to practise benevolence do not give precedence even to your teacher.'

15:37

The Master said, 'The gentleman is devoted to principle but not inflexible in small matters.'

15:38

The Master said, ‘In serving one’s lord, one should approach one’s duties with reverence and consider one’s pay as of secondary importance.’

15:39

The Master said, ‘In instruction there is no separation into categories.’

15:40

The Master said, ‘There is no point in people taking counsel together who follow different ways.’

15:41

The Master said, 'It is enough that the language one uses gets the point across.'

15:42

Mien, the Master Musician,[*] called. When he came to the steps, the Master said, 'You have reached the steps,' and when he came to the mat, the Master said, 'You have reached the mat.' When everyone was seated, the Master told him, 'This is So-and-so here and that is So-and-so over there.'

After the Master Musician had gone, Tzu-chang asked, 'Is that the way to talk to a musician?' The Master said, 'Yes. That is the way to assist a musician.'

[*]In this period the musical profession was confined to the blind.

16

衛靈公

KE SHE

16:1

The head of the Chi Family was going to launch an attack on Chuan Yu. Jan Yu and Chi-lu went to see Confucius and said, 'The Chi Family are going to take action against Chuan Yu.'

Confucius said, 'Ch'iu, surely it is you who are at fault? Formerly, a royal ancestor of ours gave Chuan Yti the responsibility of sacrifi- cing to the Tung Meng Mountain; moreover, their territory now lies within our boundaries. Thus they are a bulwark of the state. What reason can there be to attack them?'

Jan Yu said, 'It is what our master wishes. Neither of us is in favour of it.'

Confucius said, 'Ch'iu, there is a saying of Chou Jen's which goes: let men who have strength to display join the ranks, let those who lack the strength give up their places. What use to a blind man is the assistant who does not steady him when he totters or support him when he falls. Moreover, what you said is quite wrong. Whose fault is it when the tiger and the rhinoceros escape from their cages or when the tortoise shell and the jade are destroyed in their caskets?'

Jan Yu said, 'But Chuan YU is strongly fortified and close to Pi. If it is not taken now, it is sure to be a source of trouble for the descendants of our master in the future.'

Confucius said, 'Ch'iu, the gentleman detests those who, rather than saying outright that they want something, can be counted on to gloss over their remarks. What I have heard is that the head of a state or a noble family worries not about underpopulation but about uneven distribution, not about poverty but about instability.* For where there is even distribution there is no such thing as poverty, where there is harmony there is no such thing as under-population and where there is stability there is no such thing as

overturning. It is for this reason that when distant subjects are unsubmissive one cultivates one's moral quality in order to attract them, and once they have come one makes them content. But you and Yu have not been able either to help your master to attract the distant subjects when they are unsubmissive or to preserve the state when it is disintegrating. Instead, you propose to resort to -the use of arms within the state itself. I am afraid that Chi-sun's worries lie not in Chuan Yu but within the walls of his palace.'

*The text is corrupt here. In the light of what follows, this passage should, probably, read: '... worries not about poverty but about uneven distribution, not about underpopulation but about disharmony, not about overturning but about instability'.

16:2

Confucius said, 'When the Way prevails in the Empire, the rites and music and punitive expeditions are initiated by the Emperor. When the Way does not prevail in the Empire, they are initiated by the feudal lords. When they are -initiated by the feudal lords, it is surprising if power does not pass from the Emperor within ten

generations. When they are initiated by the Counsellors, it is surprising if power does -not pass from the feudal lords within five generations. When the prerogative to command in a state is in the hands of officials of the Counsellors it is surprising if power does not pass from the Counsellors within three generations. When the Way prevails in the Empire, policy does not rest with the Counsellors. When the Way prevails in the Empire, the Commoners do not express critical views.'

16:3

Confucius said, 'It is five generations since patronage passed out of the control of the Ducal House. It is four generations since govern- ment came under the control of the Counsellors. For this reason the descendants of the three houses of Huan are on the decline.'*

*The logic that leads to this conclusion is somewhat obscure in the light of the previous chapter.

16:4

Confucius said, 'He stands to benefit who makes friends with three kinds of people. Equally, he stands to lose who makes friends with three other kinds of people. To make friends with the straight, the trustworthy in word and the well-informed is to benefit. To make friends with the ingratiating in action, the pleasant in appearance and the plausible in speech is to lose.'

16:5

Confucius said, 'He stands to benefit- who takes pleasure in three kinds of things. Equally, he stands to lose who takes pleasure in three other kinds of things. To take pleasure in the correct regulation of the rites and music, in singing the praises of other men's goodness and in having a large number of excellent men as friends is to benefit. To take pleasure in showing off, in a dissolute life and in food and drink is to lose.'

16:6

Confucius said, 'When in attendance upon a gentleman one is liable to three errors. To speak before being spoken to by the gentle- man is rash; not to speak when spoken to by him is to be evasive; to speak without observing the expression on his face is to be blind.'

16:7

Confucius said, 'There are three things the gentleman should guard against. In youth when the blood and ch'i* are still unsettled he should guard against the attraction of feminine beauty. In the prime of life when the blood and ch'i have become unyielding, he should guard against bellicosity. In old age when the blood and ch'i have declined, he should guard against acquisitiveness.'

*Ch'i is the basic constituent of the universe. The refined ch'i fills the human body and, amongst other things, circulates with the blood.

16:8

Confucius said, 'The gentleman stands in awe of three things. He is in awe of the Decree of Heaven. He is in awe of great men. He is in awe of the words of the sages. The small man, being ignorant of the Decree of Heaven, does not stand in awe of it. He treats great men with insolence and the words of the sages with derision.'

16:9

Confucius said, 'Those who are born with knowledge are the highest. Next come those who attain knowledge through study. Next again come those who turn to study after having been vexed by difficulties. The common people, in so far as they make no effort to study even after having been vexed by difficulties, are the lowest.'

16:10

Confucius said, 'There are nine things the gentleman turns his thought to: to seeing clearly when he uses his eyes, to hearing acutely when he uses his ears, to looking cordial when it comes to his countenance, to appearing respectful when it comes to his demeanour, to being conscientious when he speaks, to being reverent when he performs his duties, to seeking advice when he is in doubt, to the consequences when he is enraged, and to what is right at the sight of gain.'

16:11

Confucius said,' "Seeing what is good I act as if I were in danger of being left behind; seeing what is not good I act as if I were testing hot water." I have met such a man; I have heard such a claim.

'"I live in retirement in order to attain my

purpose and practise what is right in order to realize my way." I have heard such a claim, but I have yet to meet such a man.'

16:12

Duke Ching of Ch'i had a thousand teams of four horses each, but on his death the common people were unable to find anything for which to praise him, whereas Po Yi and Shu Ch'i starved under Mount Shou Yang -and yet to this day the common people still sing their praises. This is probably what is meant.*

*This chapter is obviously defective. The beginning seems missing. Hence no speaker is mentioned. Neither is there any saying to which the final sentence can refer.

16:13

Ch'en Kang asked Po-yu, 'Have you not been taught anything out of the ordinary?'

'No, I have not. Once my father was standing by himself. As I crossed the courtyard with quickened steps,* he said, "Have you studied the Odes?" I answered, "No." "Unless you study the Odes you will be ill-equipped to speak." I retired and studied the Odes.

'Another day, my father was again standing by himself. As I crossed the courtyard with quickened steps, he said, "Have you studied the rites?" I answered, "No." "Unless you study the rites you will be ill-equipped to take your stand." I retired and studied the rites. I have been taught these two things.'

Ch'en Kang retired delighted and said, 'I asked one question and got three answers. I learned about the Odes, I learned about the rites and I learned that a gentleman keeps aloof from his son.'

*as a sign of respect.

16:14

The lord of a state uses the term 'lady' for his Wife. She uses the term 'little boy' for herself. The people of the

state refer to her by the term 'the lady of the lord', but when abroad they use the term 'the little lord'. People of other states also refer to her by the term 'the lady of the lord.'*

*This is probably a ritual text which was copied into the blank space at the end of this scroll, and has nothing to do with the rest of the book.

17

陽貨

YANG HO

17:1

Yang Huo wanted to see Confucius, and when Confucius refused to go and see him he sent Confucius a present of a piglet.* Confucius had someone keep watch on Yang Huo's house, and went to pay his respects during his absence. -On the way he happened to meet Yang Huo who said to him, 'Come now. I will speak with you. Then he went on, 'Can the man be said to be benevolent who, while hoarding his treasure, allows the state to go astray? I should say not. Can the man be said to be wise who, while eager to take part in public life, constantly misses the opportunity? I should say not. The days and the months slip by. Time is not on our side.' Confucius said, 'All right. I shall take office.'

*According to a version of this story in the Mencius, III.B.7, it was 'a steamed piglet' (p. 112).

17:2

The Master said. 'Men are close to one another by nature. They diverge as a result of repeated practice.'

17:3

The Master said, 'It is only the most intelligent and the most stupid who are not susceptible to change.'

17:4

The Master went to Wu Ch'eng. There he heard the sound of stringed instruments and singing. The Master broke into a smile and said, 'Surely you don't need to use an ox-knife to kill a chicken.'

Tzu-yu answered, 'Some time ago I heard it from -you, Master, that the gentleman instructed in the Way loves his fellow men and that the small man instructed in the Way is easy to command.'

The Master said, 'My friends, what Yen says is right. My remark a moment ago was only made in jest.'

17:5

Kung-shan Fu-jao, using Pi as a stronghold, staged a revolt.* He summoned the Master and the Master wanted to go.

Tzu-lu was displeased and said, 'We may have nowhere to go, but why must we go to Kung-shan?'

The Master said, 'The man who summons me must have a purpose. If his purpose is to employ me, can I not, perhaps, create another Chou in the east?'

*against the Chi Family, perhaps under the pretext of restoring power to the Duke of Lu.

17:6

Tzu-chang asked Confucius about benevolence. Confucius said, 'There are five things and whoever is capable of putting them into practice in the Empire is certainly "benevolent".'

'May I ask what they are?'

'They are respectfulness, tolerance, trustworthiness in word, quickness and generosity. If a man is respectful he-will not be treated with insolence. If he is tolerant he will win the multitude. If he is trustworthy in word his fellow men will entrust him with responsibility. If he is quick he will achieve results. If he is generous he will be good enough to be put in a position over his fellow men.'

17:7

Pi Hsi summoned the Master and the Master wanted to go.

Tzu-lu said, 'Some time ago I heard it from you, Master, that the gentleman does not enter the domain of one who in his own person does what is not good. Now Pi Hsi is using Chung Mou as a strong- hold to stage a revolt. How can you justify going there?'

The Master said, 'It is true, I did say that. But has it not been said, "Hard indeed is that which can withstand grinding"? Has it not been said, "White indeed is that which can withstand black dye"? Moreover, how can I

allow myself to be treated like a gourd which, instead of being eaten, hangs from the end of a string?'

17:8

The Master said, 'Yu, have you heard about the six qualities and the six attendant faults?'

'No.'

'Be seated and I shall tell you. To love benevolence without loving learning is liable to lead to foolishness. To love cleverness without loving learning is liable to lead to deviation from the right path. To love trustworthiness in word without loving learning is liable to lead to harmful behaviour. To love forthrightness without loving learning is liable to lead to intolerance. To love courage without loving learning is liable to lead to insubordination. To love unbending strength without loving learning is liable to lead to indiscipline.'*

*cf. 8:2.

17:9

The Master said, 'Why is it none of you, my young friends, study the Odes? An apt quotation from the Odes may serve to stimulate the imagination, to show one's breeding, to smooth over difficulties in a group and to give expression to complaints.

'Inside the family there is the serving of one's father; outside, there is the serving of one's lord; there is also the acquiring of a wide knowledge of the names of birds and beasts, plants and trees.'*

*To these activities the study of the Odes must, presumably, be relevant, but the point is not explicitly made. This is very likely due to some corruption in the text.

17:10

The Master said to Po-yu, 'Have you studied the Chou nan and Shao nan?* To be a man and not to study them is, I would say, like standing with one's face directly towards the wall.'†

*These are the opening sections of the Book of Odes.

†cf. 16:13.

17:11

The Master said, 'Surely when one says "The rites, the rites," it is not enough merely to mean presents of jade and silk. Surely when one says "Music, music," it is not enough merely to mean bells and drums.'*

*cf. 3:3.

17:12

The Master said, ‘A cowardly man who puts on a brave front is, when compared to small men, like the burglar who breaks in or climbs over walls.’

17:13

The Master said, ‘The village worthy is the ruin of virtue.’*

*For Mencius’ elaboration on this saying, see the Mencius, VII.B.37 (p. 203).

17:14

The Master said, ‘The gossip-monger is the outcast of virtue.’

17:15

The Master said, 'Is it really possible to work side by side with a mean fellow in the service of a lord? Before he gets what he wants, he worries lest he should not get it. After he has got it, he worries lest he should lose it, and when that happens he will not stop at anything.'

17:16

The Master said, 'In antiquity, the common people had three weaknesses, but today they cannot be counted on to have even these. In antiquity, in their wildness men were impatient of restraint; today, in their wildness they simply deviate from the right path. In antiquity, in being conceited, men were uncompromising; today, in being conceited, they are simply ill-tempered. In antiquity, in being foolish, men were straight; today, in being foolish, they are simply crafty.'

17:17

The Master said, 'It is rare, indeed, for a man with cunning words and an ingratiating face to be benevolent.'*

*This forms part of 1:3.

17:18

The Master said, 'I detest purple for displacing vermilion. I detest the tunes of Cheng for corrupting classical music.* I detest clever talkers who overturn states and noble families.'

*According to the traditional interpretation, vermillion is a pure colour while purple is a mixed colour, but by Confucius' time the practice of using purple in place of vermillion was becoming widespread. For Confucius' condemnation of the music of Cheng see 5:11.

17:19

The Master said, 'I am thinking of giving up speech.' Tzu-kung said, 'If you did not speak, what would there

be for us, your disciples, to transmit?' The Master said, 'What does Heaven ever say? Yet there are the four seasons going round and there are the hundred things coming into being. What does Heaven ever say?'

17:20

Ju Pei wanted to see Confucius. Confucius declined to see him on the grounds of illness. As soon as the man conveying the message had stepped out of the door, Confucius took his lute and sang, making sure that he heard it.

17:21

Tsai Wo asked about the three-year mourning period, saying, 'Even a full year is too long. If the gentleman gives up the practice of the rites for three years, the rites are sure to be in ruins; if he gives up the practice of music for three years, music is sure to collapse. A full year's

mourning is quite enough. After all, in the course of a year, the old grain having been used up, the new grain ripens, and fire is renewed by fresh drilling.'*

The Master said, 'Would you, then, be able to enjoy eating your rice and wearing your finery?'

'Yes. I would.'

'If you are able to enjoy them, do so by all means. The gentleman in mourning finds no relish in good food, no pleasure in music, and no comforts in his own home. That is why he does not eat his rice and wear his finery. Since it appears that you enjoy them, then do so by all means.'

After Tsai Wo had left, the Master said, 'How unfeeling Yu is. A child ceases to be nursed by his parents only when he is three years old. Three years' mourning is observed throughout the Empire. Was Yu not given three years' love by his parents?'

*A different kind of wood is used for each of the four seasons so that the same wood is used again after a full year. This practice, presumably, had a ritual significance.

17:22

The Master said, 'It is no easy matter for a man who always has a full stomach to put his mind to some use. Are there not such things as po and yi?* Even playing these games is better than being idle.'

While yi is the game known as wei ch'i (go in Japanese) in later ages po is believed to have been a board game in which the moves of the pieces are decided by a throw of dice.

17:23

Tzu-lu said, 'Does the gentleman consider courage a supreme quality?' The Master said, 'For the gentleman it is morality that is supreme. Possessed of courage but devoid of morality, a gentleman will make trouble while a small man will be a brigand.'

17:24

Tzu-kung said, 'Does even the gentleman have dislikes?' The Master said, 'Yes. The gentleman has his dislikes. He dislikes those who proclaim the evil in others. He dislikes those who, being in inferior positions, slander their superiors. He dislikes those who, while possessing courage, lack the spirit of the rites. He dislikes those whose resoluteness is not tempered by understanding.'

The Master added, 'Do you, Ssu, have your dislikes as well?'

'I dislike those in whom plagiarizing passes for wisdom. I dislike those in whom insolence passes for courage. I dislike those in whom exposure of others passes for forthrightness.'

17:25

The Master said, 'In one's household, it is the women and the small men that are difficult to deal with. If you let

them get too close, they become insolent. If you keep them at a distance, they complain.'

17:26

The Master said, 'If by the age of forty a man is still disliked there is no hope for him.'

18

微子

WEI TSZE

18:1

The Viscount of Wei left him, the Viscount of Chi became a slave on account of him and Pi Kan lost his life for remonstrating with him.* Confucius commented, 'There were three benevolent men in the Yin.'

*i.e., the tyrant Chou.

18:2

Liu Hsia Hui was dismissed three times when he was judge. Someone said, 'Is it not time for you to leave?' 'If, in the service of another, one is not prepared to bend the Way, Where can one go without being dismissed three times? If, in the service of another, one is prepared to bend the 'Way, what need is there to leave the country of one's 'father and mother?'

18:3

In considering the treatment he should accord Confucius, Duke Ching of Ch'i said, 'I am unable to accord him such exalted treatment as the Chi Family receives.'* So he placed him somewhere between the Chi and the Meng,* saying,'I am getting old. I am afraid I will not be able to put his talents to use.' Confucius departed.

*in Lu.

*Both the Chi and the Meng were noble families in Lu.

18:4

The men of Ch'i made a present of singing and dancing girls. Chi Huan Tzu accepted them and stayed away from court for three days. Confucius departed.

18:5

Chieh Yu, the Madman of Ch'u, went past Confucius, singing,

Phoenix, oh phoenix!
How thy virtue has declined!
What is past is beyond help,
What is to come is not yet lost.
Give up, give up!
Perilous is the lot of those in office today.

Confucius got down from his carriage with the intention of speaking with him but the Madman avoided him by hurrying off, and in the end Confucius was unable to speak with him.

18:6

Ch'ang Chu and Chieh Ni were ploughing together yoked as a team. Confucius went past them and sent Tzu-lu to ask them where the ford was. Ch'ang Chu said, 'Who is that taking charge of the carriage?'[1] Tzu-lu said, 'It is K'ung Ch'iu.' 'Then, he must be the K'ung Ch'iu of Lu.' 'He is.' 'Then, he doesn't have to ask where the ford is.'

Tzu-lu asked Chieh Ni. Chieh Ni said, 'Who

are you?' 'I am Chung Yu.' 'Then, you must be the disciple of K'ung Ch'iu of Lu?' Tzu-lu answered, 'I am.' 'Throughout the Empire men are all the same. Who is there for you[2] to change places with? Moreover, for your own sake, would it not be better if, instead of following a Gentleman who keeps running away from men,[3] you followed one who runs away from the world altogether?'[4] All this while he carried on harrowing without interruption.

Tzu-lu went and reported what was said to Confucius.

The Master was lost in thought for a while and said, 'One cannot associate with birds and beasts. Am I not a member of this human race? Who, then, is there for me to associate with? While the Way is to be found in the Empire, I will not change places with him.'

[1]The expression chih yu is obscure and is likely to be corrupt.

[2]taking erh as 'you'.

[3]meaning Confucius.

[4]meaning himself.

18:7

Tzu-lu, when travelling with [Confucius], fell behind. He met an old man, carrying a basket on a staff over his shoulder.

Tzu-lu asked, 'Have you seen my Master?'

The old man said, 'You seem neither to have toiled with your limbs nor to be able to tell one kind of grain from another. Who may your Master be?' He planted his staff in the ground and started weeding.

Tzu-lu stood, cupping one hand respectfully in the other.

The old man invited Tzu-lu to stay for the night. He killed a chicken and prepared some millet for his guest to eat, and presented his two sons to him.

The next day, Tzu-lu resumed his journey and reported this conversation. The Master said, 'He must be a recluse.' He sent Tzu-lu back to see him again. When he arrived, the old man had departed.

Tzu-lu commented, 'Not to enter public life is to ignore one's duty. Even the proper regulation of old and young cannot be set aside. How, then, can the duty between ruler and subject be set aside? This is to cause confusion in the most important of human

relationships simply because one desires to keep unsullied one's character. The gentleman takes office in order to do his duty. As for putting the Way into practice, he knows all along that it is hopeless.'*

*cf. 14:38.

18:8

Men who withdraw from society: Po Yi, Shu Ch'i, Yu Chung, Yi Yi, Chu Chang, Liu Hsia Hui, Shao Lien. The Master commented, 'Not to lower their purpose or to allow themselves to be humiliated describes, perhaps, Po Yi and Shu Ch'i.' Of Liu Hsia Hui and Shao Lien he said, 'They, indeed, lowered their purpose and allowed themselves to be humiliated, but their words were in accord with their station, and their deeds with circumspection. That was all.' Of Yu Chung and Yi Yi he said, 'They lived as recluses and gave free rein to their words. Thus their persons accorded with purity and their words with the right measure. I, however, am different. I have no preconceptions about the permissible and the

impermissible.'

18:9

Chih, the Grand Musician, left for Ch'i; Kan, musician for the second course, left for Ch'u; Liao, musician for the third course, left for Ts'ai; Ch'ueh, musician for the fourth course, left for Ch'in; Fang Shu the drummer crossed the River; Wu, player of the hand- drum, crossed the River Han; Yang, the Grand Musician's deputy, and Hsiang who played the stone chimes crossed the sea.

18:10

The Duke of Chou said to the Duke of Lu,* 'The gentleman does not treat those closely related to him casually, nor does he give his high officials occasion to complain because their advice was not heeded. Unless there are grave reasons, he does not abandon officials of long standing.

He does not look for all-round perfection in a single person.'[†]

[*]his son.

[†]cf. 13:25.

18:11

There were eight Gentlemen in Chou: Po Ta, Po K'uo, Chung T'u, Chung Hu, Shu Yeh, Shu Hsia, Chi Sui and Chi K'uo.

19

子張

TSZE-CHANG

19:1

Tzu-chang said, 'One can, perhaps, be satisfied with a Gentleman who is ready to lay down his life in the face of danger, who does not forget what is right at the sight of gain,* and who does not forget reverence during a sacrifice nor sorrow while in mourning.'

*cf. 14:12.

19:2

Tzu-chang said, 'How can a man be said either to have anything or not to have anything who fails to hold on to virtue with all his might or to believe in the Way with all his heart.'

19:3

Tzu-hsia's disciples asked Tzu-chang about friendship. Tzu-chang said, 'What does Tzu-hsia say?' 'Tzu-hsia says, "You should make friends with those who are adequate and spurn those who are inadequate."'

Tzu-chang said, 'That is different from what I have heard. I have heard that the gentleman honours his betters and is tolerant towards the multitude and that he is full of praise for the good while taking pity on the backward. If I am greatly superior, which among men need I be intolerant of? If I am inferior, then others will spurn me, how can there be any question of my spurning them?'

19:4

Tzu-hsia said, 'Even minor arts are sure to have their worthwhile aspects, but the gentleman does not take them up because the fear of a man who would go a long way is that he should be bogged down.'

19:5

Tzu-hsia said, 'A man can, indeed, be said to be eager to learn who is conscious, in the course of a day, of what he lacks and who never forgets, in the course of a month, what he has mastered.'

19:6

Tzu-hsia said, 'Learn widely and be steadfast in your purpose, inquire earnestly and reflect on what is at hand, and there is no need for you to look for benevolence elsewhere.'

19:7

Tzu-hsia said, ‘The artisan, in any of the hundred crafts, masters his trade by staying m his workshop; the gentleman perfects his way through learning.’

19:8

Tzu-hsia said, ‘When the small man makes a mistake, he is sure to gloss over it.’

19:9

Tzu-hsia said, ‘in the three following situations the gentleman gives a different impression. From a distance he appears formal; when approached, he appears cordial; in speech he appears stern.’

19:10

Tzu-hsia said, 'Only after he has gained the trust of the common people does the gentleman work them hard, for otherwise they would feel themselves ill-used. Only after he has gained the trust of the lord does the gentleman advise him against unwise action, for otherwise the lord would feel himself slandered.'

19:11

Tzu-hsia said, 'If one does not overstep the bounds in major matters, it is of no consequence if one is not meticulous in minor matters.'

19:12

Tzu-yu said, 'The disciples and younger followers of Tzu-hsia can certainly cope with sweeping and

cleaning, with responding to calls and replying to questions put to them, and with coming forward and withdrawing, but these are only details. On what is basic they are ignorant. What is one to do with them?’

When Tzu-hsia heard this, he said, ‘Oh! how mistaken Yen Yu is! In the way of the gentleman, what is to be taught first and what is to be put last as being less urgent? The former is as clearly distinguish- able from the latter as grasses are from trees. It is futile to try to give such a false picture of the way of the gentleman. It is, perhaps, the sage alone who, having started something, will always see it through to the end.’[*]

[*]Tzu-hsia’s point seems to be this. If a student is taught, step by step, from the superficial to the basic, then he would have gained something even if he does not, in pursuing his studies, attain his final goal. At any rate, the final goal is something only the sage is supposed to be capable of attaining.

19:13

Tzu-hsia said, ‘When a man in office finds that he can more than cope with his duties, then he studies; when a student finds that he can more than cope

with his studies, then he takes office.’

19:14

Tzu-yu said, ‘When mourning gives full expression to grief nothing more can be required.’

19:15

Tzu-yu said, ‘My friend Chang is difficult to emulate. All the same he has not, as yet, attained benevolence.’

19:16

Tseng Tzu said, ‘Grand, indeed, is Chang, so much so that it is difficult to work side by side with him at the cultivation of benevolence.’

19:17

Tseng Tzu said, 'I have heard the Master say that on no occasion does a man realize himself to the full, though, when pressed, he said that mourning for one's parents may be an exception.'

19:18

Tseng Tzu said, 'I have heard the Master say that other men could emulate everything Meng Chuang Tzu did as a good son with the exception of one thing: he left unchanged both in his father's officials and his father's policies, and this was what was difficult to emulate.'*

*cf. 1:11.

19:19

The Meng Family appointed Yang Fu as judge and he sought the advice of Tseng Tzu. Tseng Tzu said, 'Those in authority have lost the Way and the common people have, for long, been rootless. If you succeed in extracting the truth from them, do not congratulate yourself on this but have compassion on them.'

19:20

Tzu-kung said, 'Chou was not as wicked as all that. That is why the gentleman hates to dwell downstream for it is there that all that is sordid in the Empire finds its way.'

19:21

Tzu-kung said, 'The gentleman's errors are like an eclipse of the sun and moon in that when he errs the

whole world sees him doing so and when he reforms the whole world looks up to him.'

19:22

Kung-sun Ch'ao of Wei asked Tzu-kung, 'From whom did Chung-ni* learn?' Tzu-kung said, 'The way of King Wen and King Wu has not yet fallen to ground but is still to be found in men. There is no man who does not have something of the way of Wen and Wu in him. Superior men have got hold of what is of major significance while inferior men have got hold of what is of minor significance. From whom, then, does the Master not learn? Equally, how could there be such a thing as a constant teacher for him?'

*i.e., Confucius.

19:23

Shu-sun Wu-shu said to the Counsellors at court, 'Tzu-kung is superior to Chung-ni.' This was reported to Tzu-kung by Tzu-fu Ching-po.

Tzu-kung said, 'Let us take outer walls as an analogy. My walls are shoulder high so that it is possible to peer over them and see the beauty of the house. But the Master's walls are twenty or thirty feet high so that, unless one gains admittance through the gate, one cannot see the magnificence of the ancestral temples or the sumptuousness of the official buildings. Since those who gain admittance through the gate are, shall we say, few, is it any wonder that the gentleman should have spoken as he did?'

19:24

Shu-sun Wu-shu made defamatory remarks about Chung-ni. Tzu-kung said, 'He is simply wasting his time. Chung-ni cannot be defamed. In other cases, men of excellence are like hills which one can climb over. Chung-ni is like the sun and the moon which one has no way of climbing over. Even if someone wanted to cut himself off

from them, how could this detract from the sun and the moon? It would merely serve the more to show that he did not know his own measure.'

19:25

Ch'en Tzu-ch'in said to Tzu-kung, 'You are just being respectful, aren't you? Surely Chung-ni is not superior to you.

Tzu-kung said, 'The gentleman is judged wise by a single word he utters; equally, he is judged foolish by a single word he utters. That is why one really must be careful of what one says. The Master cannot be equalled just as the sky cannot be scaled. Were the Master to become the head of a state or a noble family, he would be like the man described in the saying: he only has to help them stand and they will stand, to guide them and they will walk, to bring peace to them and they will turn to him, to set them tasks and they will work in harmony. In life he is honoured and in death he will be mourned. How can he be equalled?'

20

堯曰

YAO YUEH

20:1

Yao said,

Oh! Shun,
The succession, ordained by Heaven, has fallen on thy person.
Hold thou truly to the middle way.
If the Empire should be reduced to dire straits
The honours bestowed on thee by Heaven will be terminated for ever.

It was with these same words that Shun commanded Yu.

[T'ang] said, 'I, Lu, the little one, dare to offer a black bull and to make this declaration before the great Lord. I dare not pardon those who have transgressed. I shall present thy servants as they are so that the choice rests with Thee alone. If I transgress, let not the ten thousand states suffer because of me; but if the ten thousand states transgress, the guilt is mine alone.'

The Chou was greatly blessed and the good men abounded.

I may have close relatives,
But better for me to have benevolent men.
If the people transgress
Let it be on my head alone.[1]

Decide on standard weights and measures after careful consideration, and re-establish official posts fallen into disuse, and government measures will be enforced everywhere. Restore states that have been annexed, revive lines that have become extinct, raise men who have withdrawn from society and the hearts of all the common people in the Empire will turn to you.

What was considered of importance: the common people, food, mourning and sacrifice.

If a man is tolerant, he will win the multitude. If he is trustworthy in word, the common people will entrust him with responsibility. If he is quick he will achieve results.[2] if he is impartial the common people will be pleased.[3]

[1]It has been suggested that these are the words used by King Wu in enfeoffing feudal lords, and may have been used, in particular, in the enfeoffment of T'ai Kung of Ch'i.

This whole passage consists of advice to kings or declarations by them. These kings all founded new dynasties. Shun founded the Yu, Yu founded the Hsia, T'ang founded the Yin, and King Wu founded the Chou. The language of this account of ancient history is strongly reminiscent of the Book of History. It is very unlikely that this passage has much to do with Confucius except that it may constitute teaching material used in the Confucian school.

[2]The paragraph up to this point is also found in 17:6 where instead of min (common people) the text reads jen (fellow men).

[3]This passage is not attributed to any speaker. It seems to consist of a number of unconnected parts on various aspects of government. Although one of these parts, as we have just pointed out, is, indeed, attributed to Confucius in 17:6, it would be rash to infer from this that Confucius must be responsible for everything else aswell.

20:2

Tzu-chang asked Confucius, 'What must a man be like before he can take part in government?'

The Master said, 'If he exalts the five excellent practices and eschews the four wicked practices he can take part in government.'

Tzu-chang said, 'What is meant by the five excellent practices?'

The Master said, 'The gentleman is generous without its costing him anything, works others hard without their complaining, has desires without being greedy, is casual without being arrogant, and is awe-inspiring without appearing fierce.'

Tzu-chang said, 'What is meant by "being generous without its costing him anything"?'*

The Master said, 'If a man benefits the common people by taking advantage of the things around them that they find beneficial, is this not being generous without its costing him anything? If a man, in working others hard, chooses burdens they can support, who will complain? If, desiring benevolence, a man Obtains it, where is the greed? The gentleman never dare neglect his manners whether he be dealing with the many or the

few, the young or the old. Is this not being casual without being arrogant? The gentleman, with his robe and cap adjusted properly and dignified in his gaze, has a presence which inspires people who see him with awe. Is this not being awe-inspiring without appearing fierce?'

Tzu-chang said, 'What is meant by the four wicked practices?'

The Master said, 'To impose the death penalty without first reforming the people is to be cruel; to expect results without first giving warning is to be tyrannical; to insist on a time limit when tardy in issuing orders is to cause injury. When something has to be given to others anyway, to be miserly in the actual giving is to be officious.'

*In the light of the answer, the question should cover all five excellent practices instead of only the first.

20:3

Confucius said, 'A man has no way of becoming a gentleman unless he understands Destiny; he has no way

of taking his stand unless he understands the rites; he has no way of judging men unless he understands words.'

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